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### A Training Program To Equip Local Churches for Small Group Evangelism in the East Ghana Conference of Seventh-day Adventists

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ABSTRACT

A TRAINING PROGRAM TO EQUIP LOCAL CHURCHES FOR  
SMALL GROUP EVANGELISM IN THE EAST GHANA  
CONFERENCE OF SEVENTH-DAY ADVENTISTS

by

Kwasi Ansah-Adu

Adviser: Bruce L. Bauer

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A TRAINING PROGRAM TO EQUIP LOCAL CHURCHES FOR SMALL GROUP EVANGELISM IN THE EAST GHANA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Name of Presenter: Kwasi Ansah-Adu

Name and degree of faculty adviser: Bruce L. Bauer, DMiss

Date completed: December 2011

### Problem

Many Adventists in the East Ghana Conference like others in the global church erroneously perceive ministry as limited to activities at the church premises on the Sabbath or specific programs or events like a three-week evangelistic series, rather than a lifestyle. Even so few participate in ministry leaving the bulk of the membership in the pew as spectators.

### Method

My research was based on the study of the Bible, E. G. White counsels, literature on church growth, statistics on growth trends of the East Ghana Conference, and the

church in Ghana, as well as my personal journey as a worker in many fields in Ghana (the entire research was done on campus).

### Results

A review of the statistical report of the East Ghana Conference revealed that the Conference grew at an average rate of 4 percent per annum from 1999-2009 while the ratio of the baptized membership to the population of the Eastern Region of Ghana, for the same period, stood at 1:75. The research further indicated that the Ghanaian cultural context presents bright opportunities such that when harnessed will accelerate the rate of growth as well as the membership to population ratio. There is the need therefore, to find the best working sub-structure of the local church that will change the members' attitude to go beyond mental accent to serving and living the gospel for rapid growth.

### Conclusion

To address the problem, local churches need to change the status quo. Doing this will involve careful study of Christ's teaching on kingdom expansion, and also the immediate environment and understanding their reason of existence, casting the right vision and developing strategies that would involve the entire membership through small working groups for ongoing ministries like prayer, study, spiritual growth, care, outreach, and accountability.

Andrews University  
Seventh-day Adventist Theological Seminary

A TRAINING PROGRAM TO EQUIP LOCAL CHURCHES FOR  
SMALL GROUP EVANGELISM IN THE EAST GHANA  
CONFERENCE OF SEVENTH-DAY ADVENTISTS

A Project Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by

Kwasi Ansah-Adu

December 2011


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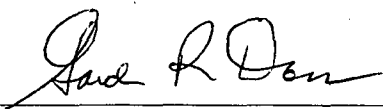
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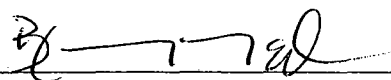
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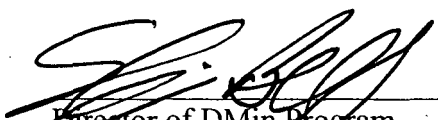
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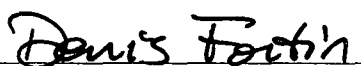
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Dedicated to  
my parents John Adu Nyarko and Mary Yaa Gyamfiwa  
for providing me with the academic foundation and Christian  
upbringing that has carried me this far



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## CHAPTER 1

### INTRODUCTION

This chapter is a general introduction to the project and discusses the problem, task, justification, and expectations. It also includes an overview and chapter outlines, limitations, and an overview of the project.

#### **The Problem**

The East Ghana Conference (EGC) of the Seventh-day Adventist Church is one of the seven fields in Ghana with territory that covers the exact area of the Eastern Region of Ghana. The population of the region by 2010 was 2,514,362 which translates to one baptized member per seventy-five persons. The EGC has had an average annual membership growth rate of 4 percent from 1999 to 2009 which is at par with the average of the Ghana union for the same period. The challenge facing the conference is therefore not about performance in comparison to its counterparts, but that like all other churches in Ghana it could grow at a faster rate if it broke from the status quo and rethought the way ministry could be carried out considering the readiness of the laity to work and the degree of receptivity in the country to the Christian message.

The problem is that the Adventist Church is turning inward. What this means is that virtually all ministries of the church are done in the church premises. All the numerous departments compete for the limited time on the Sabbath. The Sabbath thus

becomes over burdened with too many activities making the few leaders and the pastor who have general oversight of the ministries overwhelmed. Under this system the church appears busy but in real terms only a few are active. The rest remain in the pews only to enjoy the sermon and then to go home after the service with little or no ministry engagement during the rest of the week. Besides, evangelism tends to be limited to a big event each year that ceases as soon as people are baptized. Under this system, the view of many is that outreach is the specialty for pastors or a few extraordinarily gifted individuals. The main challenge is the lack of participation by the local church members in the ministries of the church throughout the week. Christ's teaching and example coupled by His gospel commission of Matt 28:18-20 call for direct involvement by all disciples for the expansion of the Kingdom.

It is in the light of the above challenge that this project proposes a holistic small group ministry called Small Group Evangelism for the East Ghana Conference. The ministry purports to train, nurture, and commission local members to do ministry during the week. It is envisaged that these groups will be the engine of growth for Adventist churches.

### **The Task**

The task of the project is to first develop a project strategy for small group ministry that will be tested in the East Ghana Conference with the view that the anticipated success it generates will serve as a catalyst for replication in other churches in Ghana. Second, lesson outlines will be developed that will be used to train potential group leaders. Both the strategy and the outlines are designed for Ghanaian context.



### **Justification and Expectations**

There many manuals on small groups but none specifically for Ghana Adventists. It is hoped that the lesson outline will fulfill that need. Second, it is hoped that the implementation of the program outlined in this project would avail Ghana of the opportunity to rethink the way ministry is carried out with the potential of effecting a paradigm change in the area of ministry participation. Third, it is hoped that leadership will understand the need for intentional strategic planning and implementation which is so crucial to the success of effective ministry. It is expected that the program shall spark revival that will bring about church health and growth first in the selected church in the East Ghana Conference, but also throughout the entire country. It is anticipated that small group action shall not only inspire growth but shall also be a mechanism for its sustenance.

### **Limitations**

This project cannot be implemented immediately, but will have to wait till the writer returns to Ghana in 2013. The success of the project is contingent upon the commitment of all the stakeholders of the project including the Ghana Union, the East Ghana Conference, pastors, and the local church members.

### **Overview of the Project**

Chapter 2 analyses the life situation of the writer that shapes his ministry. The second section of the chapter discusses my theological understanding of ministry.

Chapter 3 describes the context of Ghana where the project shall be launched. Chapter 4 presents the project strategy by using a log frame analysis and a Gantt chart.

Chapter 5 gives a summary and conclusions and then makes recommendations to administrators, pastors, and church members. The appendix contains five lesson outlines: lesson one highlights the biblical and theological basis for a small group ministry; lesson two seeks to help leaders understand the art of planning with special emphasis on strategic planning; lesson three covers the qualifications and responsibilities of small group leaders and members; lesson four is a simple guide on how to facilitate the Word at small group meetings and also to unbelievers; lesson five is sample lessons for spiritual transformation; lesson six contains sample tools such as small group covenants, weekly programs, and various forms for monitoring progress of the groups.

## CHAPTER 2

### PERSONAL AND THEOLOGICAL BASIS FOR MINISTRY

#### **Introduction**

A church leader's personality and ministry are shaped by many factors such as one's parentage and upbringing, temperament, education received, values and goals, and theological understanding, just to mention a few. It is imperative for each leader to discover these with the view of understanding one's own behavior patterns, weaknesses, and strengths. The point in doing this is to enable one to update one's personal strategies to meet challenges of his/her calling and to take advantage of one's strengths and opportunities. It is in the light of this that the writer of this dissertation seeks to rediscover himself, his understanding of the church, and his calling.

#### **Personal Profile**

My personal profile will be discussed under the following headings: Brief History; Temperament; Spiritual Gifts; Leadership Interaction Styles; Spiritual Web; Task Type Preferences; Present Ministry Situation; and implication for the small group project.

#### **Brief History**

I was born in 1955 to loving, caring Adventist parents, John Adu Nyarko and Mary Gyamfiwa, whose vision for me was to become a responsible person both in the

church and in my community. They did their best to give me all the educational foundation I needed, both academic and spiritual.

My first year of education in 1960 was at an Adventist school started by my parents at Asuyiri near Begoro in the Eastern Region of Ghana. I did my next seven years in a Presbyterian school at Mangoase, also in the Eastern Region of Ghana. Then I proceeded to Adonten Secondary School in Aburi, Ghana from 1979 to 1984. After high school, I continued at Wesley College, Kumasi, from 1974-1976, where I trained as a professional teacher for elementary schools. In 1979, I entered the University of Ghana, where I graduated with a BSc Administration in 1982. I registered with Andrews University (Nigeria Campus) from 1988 to 1992 for which I graduated with an MA in Pastoral Ministry. In 2004, I traveled to the United States to enroll in Andrews University for the Master of Divinity program. Having obtained the Master of Divinity equivalency after a one-year, I joined the Doctor of Ministry program in 2005 which is still in progress.

Before entering denominational work, I worked as teacher in the Begoro Adventist Middle School from 1976 to 1979, served as an accounts officer at Mim Timber Company in 1982 and taught accounting at Dormaa Secondary School in Ghana from 1983 to 1985. My denominational work began with the West African Union (now Ghana Union Conference) as a treasury interns during which I was posted to the Massanga Leprosy Adventist Hospital in Sierra Leone as an accountant until April 1986. From April 1986 to March 1990 I was the Secretary/Treasurer of the Mid-West Ghana Mission, now a conference. Having applied to start a career in the pastoral ministry, I gave up my administrative role to accept a position as full time pastor in charge of the

Techiman district in January 1991, a position which I would occupy for a brief period of three months due to an urgent call to serve in the Central Ghana Conference as the Executive Secretary. From January of 1996 to April of the same year, I was posted to Agona as district pastor. From Agona, I was invited to serve as the director of the newly established South-West Mission in Sekondi-Takoradi (now a conference). In 1997 I was invited to Accra to be the General Manager of the Adventist Publishing House of West Africa, also known as Advent Press, where I served until February 2001. My next move took me back to Takoradi to assume the office of President to the South-West Ghana Conference, from where I traveled to the United States on study leave at Andrews University. Responding to a call from the Quebec Conference in January 2007, I left the Andrews campus where I continue to serve. Presently, I pastor three churches: Norwood, Ghanaian, and Mount Zion. I am humbled by the opportunity over the years to work in various capacities including eighteen years in conference/field administration and quite a good number of years in teaching and in the gospel ministry.

### Temperament

Every person is unique in many ways. The following quotation expresses this statement.

People are different in fundamental ways. They want different things; they have different motives, purposes, aims, values, needs, drives, impulses, urges. Nothing is more fundamental than that. They believe differently: they think; cognize, conceptualize, perceive, understand, comprehend, and agitate differently. And of course, manners of acting and emoting, governed as they are by wants and beliefs follow suit and differ radically among people.<sup>1</sup>

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<sup>1</sup>David Keirsey and Marilyn Bates, *Please Understand Me: Character and Temperament Types* (Del Mar, CA: Prometheus Nemesis Book Company, 1984), 2.

In a bid to discover my character type, I took the Keirsey Temperament test<sup>2</sup> which yielded the following results: E-4, I-6; S-8, N-11; T-15, F-11; J-8, P-12. The score reveals that my basic character type is INTP: The INTP could be described thus: “INTPs exhibit the greatest precision in thought and language of all the types; they tend to see distinctions and inconsistencies in thought and language instantaneously. The one word which captures the unique style of INTPs is ‘Architect’—the architect of ideas and systems as well as architect of edifices.”<sup>3</sup>

Apart from what is quoted above INTPs tend to value intelligence in themselves and in others. They love the brain work of analysis. INTPs tend not to be writers or sales workers. They are often excellent teachers, particularly for advanced students. Authority derived from office, position, or wide acceptance does not necessarily impress them but rather what they hold to be true.

### Spiritual Gifts

God equips believers for ministry as indicated in various parts of the Bible (1 Cor. 12:4-11, Rom 12:4-8, Eph 4:11-13) including but not limited to, teaching, speaking in tongues, apostleship, prophecy, helping, and administration. During the course of my ministry, three areas stand out: teaching, evangelism, and administration.

### Leadership/Interaction Styles

My basic leadership type is “director.”<sup>4</sup> Directors tend to be task-oriented; they

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<sup>2</sup>Keirsey and Bates, *Please Understand Me*, 5-13.

<sup>3</sup>Ibid., 186.

<sup>4</sup>Dan R. Dick and Barbara Miller, *Equipped for Every Good Work: Building a Gifts-Based Church* (Nashville, TN: Discipleship Resources, 2001), 57.

press to get the job accomplished within the assigned time frame. They tend to be highly opinionated and like to be in control. The positives of Directors include getting things done. They are good at envisioning while staying focused and attend to all the details. They are good at chairing meetings. Potential negatives of Directors include being so task-oriented that people often get lost, tending to sacrifice relationship building where there is a job to do, not always being the best listeners, and when too many directors meet they often move in many directions.

### Spirituality Web

Going through a set of faith patterns in Dick and Millar's book, *Equipped for Every Good Work*, "pilgrim spirituality"<sup>5</sup> is what comes somewhat close to my approach to spirituality. This type of person seeks meaning and looks for answers, shows openness to a wide variety of faith traditions, accepts what makes sense, and perceives faith formation as a process—a journey.

### Task Type Preferences

Task Type Preference describes ways in which people feel comfortable when working with groups. My preference is the Project type.<sup>6</sup> People who prefer the Project type like to see programs, ministries, or events through from start to finish which involves planning, organizing, implementing, and evaluating all aspects of a project.

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<sup>5</sup>Dick and Miller, *Equipped for Every Good Work*, 74-81.

<sup>6</sup>Ibid., 90.

### Present Ministry Situation/Needs

Providing pastoral leadership to three churches in Quebec's city of Montreal is both rewarding and challenging. It was not easy at first to experience what it is to pastor in a postmodern society. Though warming up gradually into my new setting, the nostalgic feeling of my ministerial experience in Ghana persists. However, I am grateful to God for the current experience which presses me to look for new ways of doing ministry; and also to depend more on God's providence.

My greatest need is the infilling of the Holy Spirit for wisdom and passion in the areas of nurturing and mobilization of the membership for service. My goal, however, is to return to Ghana after graduating in order to apply the strategy of this project in its intended context. Cognizant to the aspirations on one hand and my inadequacies on the other, Paul's statement quoted here buoys my spirit.

Not that I have already obtained all this, or have already been made perfect, but I press on to take the hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize which God has called me heavenward in Jesus Christ (Phil 3:12).

### Implications for the Project

Reviewing my life journey as well as doing the personality tests above has pointed out both my strengths and weakness for the project.

#### **Strengths**

1. Working in many regions in Ghana in denominational employment exposed me to many tribes with various nuances of the Ghanaian culture that



will be beneficial while facilitating the project, especially when I am called upon to help other fields during the replication phase.

2. The positive side of my 'INTP' predisposes me for boldness in initiating new concepts and programs. This might have contributed to the faith and confidence I have for the small group program envisaged.

3. My spiritual gift of administration gives the passion to survey the Ghanaian environment and develop the strategy of the project. The talent of teaching not only helped to formulate the lesson outlines in the appendix but also should help me to facilitate it for the intended success. The gift of evangelism has inspired and continues to propel me to look for the best ways to guide the groups for outreach.

4. My 'Director Type Personality' gives me the determination to focus on all the details of the project to date and shall be needed till success is achieved

5. My Task Preference is the 'Project Type.' This endowment by the grace of God, provides me with the courage not to give up on the project until success is achieved

6. The 'Pilgrim Spirituality' helps me look for answers and motivates me to look for alternative ways to engage members in spiritual transformation and service.

### **Weaknesses**

1. The negative side of my INTP personality causes me to be less willing to hang around with people. However the ability to make friends is a powerful

tool in personal as well as small group outreach. My prayer is to improve in this area.

2. My project type preference as well as director style have their flip side as well which tend to allow me to become so engrossed on the present assignment that I either tend to pay less attention or forget other issues that might need attention as well. I pray to God for help in this area also

### **Theological Foundation for Evangelism**

The need for all believers to engage in evangelism is clearly evident in Scripture. This forms the driving force for small group ministry. I wish to discuss this under the following headings: The Image of God in Man, the Call of Abraham and Israel, the Incarnation, and the Priesthood of All Believers.

#### **The Image of God in Man**

God created human beings in His own image as recorded in the book of Genesis:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His *own* image; in the image of God He created his male and female He created them (Gen 1:26-27).

God fashioned people to have a loving relationship with Himself. People were destined to reflect His glory by sharing in His divine attributes. The following statement expresses this thought: "Being in God's image means that humans share, though imperfectly and finitely, in God's nature, that is, in His communicable attributes (life,

personality, truth, wisdom, love, holiness, justice), and so have the capacity for spiritual fellowship with Him.”<sup>7</sup>

By implication, God created humanity as His royal representatives to glorify Him; an imaging which in itself becomes a missionary endeavor.<sup>8</sup> This attribute is the basis for humanity’s need to seek to save their fellows. The redemptive nature of God is further revealed in the Garden of Eden. When Adam and Eve lapsed through deception by the devil, God was quick in reaching out to them (Gen 3:8-9). While they tried to cover their nakedness with leaves, He provided the first animal substitute by killing a lamb and provided its leather clothing for them symbolizing the future substitutionary atonement through Christ (Gen 3:21). Though His justice warranted punishing Adam and Eve for their disobedience, His mercy could not hide in promising the coming of the seed of the woman who would eventually crush the head of the serpent (Gen 3:25), an act which is understood to be Christ’s victory over Satan for the salvation of humankind.

### Israel’s Missionary Call

God’s call to Abraham whose descendants became Israel was not a right but a privilege to be agents through whom the world will be redeemed. This is reflected in God’s covenant promise to him: “I will make you a great nation; I will bless you. And make you great, And you shall be a blessing. I will bless those who bless you, And I will

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<sup>7</sup>John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985), 1:29.

<sup>8</sup>Douglas J. Vardell, “Image of God,” *Evangelical Dictionary of World Missions*, ed. Scott Moreau (Grand Rapids, MI: Baker Books, 2000), 470.

curse him who curses you; And in you all the families of the earth shall be blessed” (Gen 12:2-3 NIV).

God elected Israel for the sole purpose of being a light to the world. Second, Israel was promised to be a kingdom of priests if they would obey God, “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a holy nation” (Exod 19:4-6 NKJV).

The role of the priest in the Old Testament was to be God’s ministers to serve as an intermediary between God and the people. Israel was to fulfill this role on behalf of the nations. Israel was to live a righteous life and to proclaim the Lord’s goodness in word and also in deed.

Walter Kaiser puts it this way:

Another role Israel was to perform was that of being kings and priests for God. The genitive or construct form “kingdom of priests” is better translated (based on six occurrences of prose texts) “kings and priests” or “royal priests”. It is here that Israel’s missionary role became explicit, if any doubt had remained. The whole nation was to function on behalf of the kingdom of God in a mediatorial role in relation to the nations.”<sup>9</sup>

The Psalmist’s prayer recorded in Psalm 67 suggests that Israel was aware of her calling. It was no wonder that God raised up prophet after prophet to remind Israel to remain loyal to her missionary calling.

### Mission Through the Incarnation

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<sup>9</sup>Walter C. Kaiser Jr., “Israel’s Missionary Call,” in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 2004), 13.

The incarnation of Christ is the greatest act in history that reveals the missionary role of God. God condescends through Christ to take up the inferior nature of humanity for the purpose of revealing the true nature of His Kingdom. Christ became both a substitute to atone for the sins of humanity and also an initiator to mobilize a people through the power of the Holy Spirit to expand the kingdom of God on earth. Such unprecedented love is summarized in John 3:16-17 (KJV): "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world but that the world through Him might be saved." Paul expressed the same thought thus: "For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Rom 5:8-9 NKJV).

The calling of a spiritual Israel was necessitated by Israel's failure to live up to the expectation of God. Instead of sharing the good news of salvation with the nations they appropriated the blessing of God to themselves while branding all others as gentiles. Their waywardness rendered the old covenant and its associated sacrificial sanctuary system ineffective, thereby warranting the sending of Jesus to accomplish the intended redemption by His perfect example of obedience and sacrifice. Through the work of Christ, the redemption of humanity was realized. Righteousness would be by faith (Eph 2:6-10), and God's commission for the salvation of humanity would henceforth be open for all people irrespective of race, tribe, or nationality.

### **Jesus' Method of Witnessing**

Jesus' approach to witnessing follows clear and all-inclusive strategic steps: First, He focused on His mission, second, He connected with the Father, third, he picked and trained leaders who would continue His redemptive service after His departure, fourth, He proclaimed the gospel of the kingdom, fifth, He empowered His disciples with the Holy Spirit, and sixth, He sent them out to witness to the world. Each of these serves as a necessary condition for church health and growth. Christ's approach discussed hereunder is the greatest model for the small group leadership.

#### Focus on His Mission

Jesus focused on His mission in the context of the sinful environment to which He has condescended. He said, "I must work the works of Him who sent me while it is day; the night is coming where no one can work" (John 9:4 NKJV). The following statement further explains this thought: "A most interesting statement from the mouth of Christ; intimating, (1) that He had a precise work to do upon earth, with every particular of it arranged and laid out to Him; (2) that all He did upon earth was just 'the works of God'—particularly 'going about *doing good*'."<sup>10</sup>

Again He declared, "The Son of Man did not come to be served but to serve and give his life as a ransom for many" (Matt 20:28 NKJV). He has come to save a dying world in which Satan masquerades as the prince. He knew He had a tough battle against an adversary who would not give up. He therefore did not take things for granted but prepared to meet the challenges ahead.

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<sup>10</sup>Robert Jamieson, A. R. Fausset, and David Brown, eds., "John 9:4," *A Commentary: Critical and Explanatory on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, 1997).

### Connecting with the Father

Jesus knew that while in the flesh He needed strength to overcome the power of the devil. His pre-occupation was to connect with His Father for the infilling of the Holy Spirit through prayer, study, and obedience. He prayed daily (Luke 6:12), and also before every significant event of His life. Some examples include: before His public ministry (Matt 4:1-2), before his arrest in Gethsemane (Matt 26:36-44), before his departure to heaven (John 17). He practiced what he instructed His disciples on prayer: "Watch and pray, lest you enter into temptation. The spirit is indeed willing but the flesh is weak" (Matt 26:41 NKJV). Second, He studied the Scriptures and often quoted from them. For instance, during His temptation, He quoted texts from the Scriptures to refute the claims of Satan: "Man shall not live by bread alone" (Deut 8:3 NKJV); "You shall not tempt your Lord your God" (Deut 6:16 NKJV); "Away with you, Satan! For it is written, 'you shall worship the Lord your God and him only you shall serve'" (Deut 6:13, 10:20 NKJV). Ellen White has written on His knowledge of Scripture: "Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word".<sup>11</sup>

Third, He submitted to the will of the Father even unto death on the cross. He said: "I have come down from heaven not to do my own will but the will of my Father" (John 6:38 NKJV).

### Training of Leaders

The next evangelistic strategy of Jesus was the picking and training of leaders

upon whom would rest the oversight of the work after His departure. He handpicked the twelve for special mentoring (Matt 10:2-4, Mark 3:16-19, Luke 6:12-19). Out of these twelve he set aside three, Peter, James, and John, for the most intimate coaching. Later he sent out a group of seventy and mobilized them into small groups of two for field training in house-to-house outreach. The seventy set out with instructions from the Master and returned with a progress report (Luke 10:1-20).

### Teaching the Truth

Jesus employed two main approaches to reveal the truth about of the Kingdom; first, He taught by word; and second, by example. By word, He preached as in the case of the Sermon on the Mount (Matt 5-7), in which he detailed the truth concerning the new righteousness befitting the Kingdom of Heaven as opposed to that of the Pharisees. For most of His teaching, He used a dialectical style in which questions and answers were employed. He taught clearly through object lessons, better known as parables, an approach which facilitated a clear understanding for all classes of people. In connection with His proclamation by example, Jesus practiced the love He preached. He mingled freely with all classes of people and met their needs, including feeding the hungry and healing the sick. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"<sup>12</sup> Through miracles, Christ taught and demonstrated that He has come to

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<sup>11</sup>Ellen White, *Desire of Ages* (Nampa, ID: Pacific Press, 2002), 70.



establish on earth the mighty power of the kingdom which subdues and breaks into the domain of Satan and sets his captives free (Mark 3:27).

He educated His disciples on the need to receive His Spirit before embarking on the ministry ahead of them. The Spirit would comfort them and lead them into all truth (John 14:15-18). Even before His departure He breathed on them and said: "Receive the Holy Spirit" (John 20:22), even though they had to wait for its full manifestation through fervent prayer on the day of Pentecost (Acts 1:4-8). The Spirit will accompany them with signs and wonders as a witness of Gods power over the enemy (Mark 16:15-19). He further instructed that the only way by which the disciples could be connected to Him was through His Spirit, without which they could do nothing. This is illustrated by the "Vine and Branches" metaphor (John 15:5).

### Sending Out

The last aspect of Jesus' method was sending out His disciples to proclaim the good news to the rest of the world for the purpose of advancing the kingdom in the power of the Holy Spirit. The gospel commission summarizes the mission: "Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age" (Matt 28:19-20 NKJV).

After commissioning them, He guided them on how to proceed; they were to start the evangelization from Jerusalem, then to Samaria, and finally to the ends of the world (Acts 1:8). Jesus announced in advance that the message of the kingdom shall be preached to all people before He returns to reward the faithful (Matt 24:14).

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<sup>12</sup>Ellen G. White, *Instruction for Effective Christian Service* (Washington, DC: Review and

## Church and Ministry Understanding

The word “church” has many cognates: *kirche*, *kerk*, and *kirk*. Scholars believe that the word comes from the Greek adjective “to *kuriakon*.” This word meant, “House of the Lord or house of the people of God.”<sup>13</sup> Another term found commonly in the New Testament is “*ecclesia*” which is a Greek word used for a public assembly called for a specific purpose (Acts 19:32, 39). In the New Testament usage, it came to be understood as an assembly for religious purposes; an example is when Jesus said to Peter, “And I tell you that you are Peter, and on this rock I will build my church” (Matt 16:18). In the New Testament, therefore, the church stands for an assembly or a congregation called out by God through Christ, who is the spiritual head. In other words, the church is the spiritual fellowship or family of God. In the New Testament there are many images used to describe the church. Understanding what Christ meant by the ‘Kingdom of Heaven’ as well as the importance of the Church and its ministry is imperative for the success of the project since these groups are intended to serve as the working engine of the local Church.

## The Church and the Kingdom

The understanding of the term Kingdom of Heaven is very important in understanding the purpose of the church. Generally a kingdom could be defined as: “The governing influence of a king over his territory, impacting it with his personal will,

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Herald, 1925), 119.

<sup>13</sup>R. G. Clouse, “Church,” *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book Company, 2005), 246.

purpose, and intent, producing a culture, values, morals, and lifestyle that reflects the king's desires and nature for his citizens.”<sup>14</sup>

Viewing the above definition in the spiritual context, God is the King. The universe including the earth is his territory; and for that matter humanity must know Him and reflect His character and values. Mark records: “Jesus went to Galilee, proclaiming the good news of God. He said: ‘The kingdom of God is near, repent and believe the good news’” (Mark 1:14, 15 NIV). This emphasizes that Christ came to establish on earth the spiritual reign of God in the hearts of all believers through the power of the Holy Spirit. This aspect of the kingdom on earth in the hearts of humanity is termed the kingdom of grace. The second aspect of the kingdom, referred to as “the kingdom of glory” shall happen at the second coming of Christ which is in the future. Presently the saved constitute the universal Church whose spiritual head and high priest is Christ Himself. From this explanation, the term Kingdom of Heaven transcends the domain of any particular visible congregation or denomination. The visible church is therefore not the Kingdom but an agency of the Kingdom, organized by believers to win souls into it.

### Biblical Images of the Church

#### **The People of God**

God expressly called Israel my people. The following quotation is an example. “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear them and will forgive their sins and will heal their land” (2 Chron. 7:14 NKJV). In 1 Pet 2:9, Peter seems to infer that the

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<sup>14</sup>Myles Munroe, *Kingdom Principles: Preparing for Kingdom Experience and Expansion* (Shippensburg, PA: Destiny Image Publishing, 2006), 31.

church replaces Israel as the new nation of God under the new covenant by applying the old covenant term “a holy nation” and “a peculiar people” to the church, the same description which hitherto applied solely to Israel (Exod 19:4-5).

### **The Body of Christ**

The Body of Christ emphasizes the mystical union of Christ with believers who work with Him through faith like an organic body of individual parts for which Christ is the head. Paul states, “Now you are the body of Christ, and each one of you is a part of it” (1 Cor 12:27 NKJV). Christian faith cannot be defined only in terms of an individual relationship with the Lord but must include the inter connectedness of the body.<sup>15</sup> Since no one person has all the gifts needed for the proper function of the body, the unity of all believers is essential to complete the mission of Christ. Christ being the head thereof provides direction just as the head of the human body controls and coordinates all her activities.

### **Temple of the Holy Spirit**

At Pentecost, the Holy Spirit inaugurated the apostolic church and still remains its vital force. The church is therefore pictured as the temple of the Holy Spirit. In other words, the Holy Spirit is the principal motivator of ministry. He dwells individually in the hearts of human beings and collectively in the corporate body of believers. Paul stated that “for we were all baptized by the Spirit into one body—whether Jew or Greek, slave or free—and we were all given the one Spirit to drink” (1 Cor 12:13 NIV). Again he stated, “Don’t you know that you yourselves are God’s temple and that God’s spirit lives

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<sup>15</sup>Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Books, 2003), 1047.

in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple" (1 Cor 3:16-17 NIV).

### **The Bride of Christ**

Another metaphor that helps to explain the close intimacy of the church with Christ is, "Bride of Christ." Paul compares the love that exist between Christ and his church to that of a husband and wife (Eph 5:23). The church could be said to be the true partner of Christ for the work of redemption, He supplies all the energy the church needs for gospel work.

### **The Flock**

Jesus is spoken of as the shepherd while the church is the flock. John quoted Jesus, thus: "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice and there shall be one flock and one shepherd" (John 10:16 NIV). This picture points to the indispensability of Christ to the church and His jealous care for it.

### **The Ministry of the Church**

The head of the church, Jesus Christ Himself, spelled out the mission of the church which is embodied in the Gospel Commission of Matt 28:19, 20. The Church is sent out to convert the world for kingdom expansion. Ministry refers to what the church does in order to achieve this lofty mission. Church ministry can be divided into three main categories: winning converts, nurturing them to become disciples, and commissioning them to serve. At the local church level ministry can further be divided into the following functions: worship, teaching, and fellowship, evangelism, and

organizing. These functions are the same for the project except that the project advocates that they be lived in an ongoing basis and not limited to the four walls of the Church. Each of these shall be discussed below.

### Worship

R. G. Rayburn defines worship thus: "Our English word means 'worthship', denoting the worthiness of an individual to receive a special honor in accordance with that worth."<sup>16</sup>

Worship in the broad sense means the submission to the will of God; however, it is used in a restricted sense here to imply the adoration directed to God through prayer, singing, testimonies, and Bible study. Christians need to cultivate the habit of having ongoing personal devotions at home and other places to help them achieve this goal. Worship attendance and involvement at all levels plays an important part in Christian edification and growth. Gene Mims writes: "Adoration to God and showing reverence to Him should be our first priority. We receive power, guidance, and spiritual strength when we genuinely worship."<sup>17</sup> For revival and edification, devotion and worship remain invaluable.

### Teaching

Teaching or nurturing is an important function in witnessing. It involves the mentoring of members to be lifelong disciples, who will love, trust, obey, and share their

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<sup>16</sup>R. G. Rayburn, "Worship," *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book Company, 2005), 1300.

<sup>17</sup>Gene Mims, *Kingdom Principles for Church Growth* (Nashville, TN: Lifeway Press, 2001), 56.

faith.<sup>18</sup> Christians can only transform the world when they themselves are transformed. The transformation process comes largely through teaching or study. This explains why Jesus spent all the time on earth teaching and training His followers on the cognitive level and also by example. For instance, Jesus did not only teach the theory of humility, He demonstrated it by washing the disciple's feet, and also by emptying Himself through the incarnation. The continual growth of the church will be guaranteed if an equal emphasis is given to the teaching of all age groups, that is, children, the youth, and adults.

### Fellowship

Fellowship as used in the Bible is a translation of the Greek term 'koinonia' meaning participation.<sup>19</sup> In present church usage, it is used to refer to believers' close and loving relationships with their fellow believers. In other words, fellowship in the church is intended to play the role of family net-working similar to a family in which the father, mother, and siblings are bonded together by unity, love, care, support, and acceptance. In the case of the church, the Godhead represents the parents while the siblings are the believers who are expected to unite in love for the achievement of the mission of the church. The unity and love of believers, in itself, is a powerful tool capable of attracting others to the fold. Jesus in His last prayer recorded in John 17:21 prayed, "That they may be one in as you, the Father, are in me and I in you, that they also may be one in us that the world may believe that you sent me." Fellowship meetings involving prayer, breaking of bread, contributed greatly to the rapid growth of the apostolic church (Acts 2:42). In

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<sup>18</sup>Mims, *Kingdom Principles*, 39.

<sup>19</sup>J. R. McRay, "Fellowship," *Evangelical Dictionary of Theology*, ed. Scott Moreau (Grand Rapids, MI: Baker Book Company, 2005), 445.

today's world where many are hurting through loneliness, meaninglessness, broken homes, and the pressures of life, the importance of having a loving concern for one another and also for non-believers is a powerful witnessing tool.

### Evangelism

Evangelism is the process of sharing the gospel with lost persons for the purpose of winning them into the Kingdom of God. Evangelism is the driving force of church growth. The following statement is true:

No Church will grow without evangelism. How can a minister or, believer, or church say they believe that salvation can be received only through Jesus Christ in an act of supernatural grace and not to share that news with others? To say we believe something as incredible as God's love and then be reluctant to share this good news with others with enthusiasm is beyond belief.<sup>20</sup>

Paul also made this powerful assertion on the need to spread the gospel:

How then shall they call on Him in whom they have not believed? And how shall they believe in whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things" (Rom 10:14-18 NKJV).

The Holy Spirit offers gifts for the gospel propagation through word or deed. There are many methods of outreach, which include public campaign, house-to-house witnessing, Bible studies, and services of love. All are needed for holistic evangelism.

### Organizing

No church will succeed without effective organization or mobilization of the entire membership by the leadership of the church. The act of organizing embraces the entire leadership responsibility of objective setting, structuring the work into smaller

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<sup>20</sup>Mims, *Kingdom Principles*, 34.



units, and enlisting the entire membership to participate in the gospel work. This total participation is what has already been mentioned as the priesthood of all believers implied in the ~~text recorded~~ in 1 Pet 2:9: “But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”

No amount of instruction or education of the membership will yield any growth if the majority of the membership is not involved in ministry. The Holy Spirit gives gifts to all members to make this possible, so that there is no excuse for not engaging in mission. Paul in his writings identifies twenty different gifts found in Rom 12:6-8, 1 Cor 12:4-11, 1 Cor 12:27-31 and Eph 4:11-12. They include prophecy, serving, teaching, exhortation, giving, leadership, compassion, wisdom, knowledge, faith, healing, miracles, discernment, tongues, and interpretation of tongues, apostleship, helping/assistance, and administration.

Pastors and other leaders need to understand that their primary role is not weekly sermon delivery but first and foremost to mobilize the entire membership to work. The concept of mobilization or organizing is captured vividly in the following quotation from Ellen White:

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.<sup>21</sup>

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<sup>21</sup>Ellen G. White, *Testimonies for the Church* (Nampa, ID: Pacific Press, 2002), 6:49-50.

The erroneous perception of many that ministry, especially outreach, belongs to the paid clergy or a few core people in the church would change if pastors and leaders would pay attention to the above counsel.

### **Theological Foundation for Small Group Ministry**

Both the Old and New Testaments contain clear patterns that form the basis for the need for a small group ministry that this project proposes. They shall be discussed under the following headings: The Trinity, The Nucleus Family, Moses' Example, Jesus' Model, The Apostles' Era, The Priesthood of all Believers, The Reformers, and E. G. White's Counsel.

#### **The Trinity**

The Godhead is a triune God. In other words, God is in three Persons; the Father The Son and the Holy Spirit. They work toward the same goal yet perform different functions. It could be said that the Godhead constitute a form of a divine small group. The Greek word for God in Genesis 1:1 is *Elohim* which is plural, indicative of the fact that God is one yet functions through a team. Christ clarified such existence when He commissioned His disciples to baptize in the name of the Father, Son, and Holy Spirit (Matt 28:18-20). This divine pattern forms a strong basis for the project.

#### **The Nucleus Family**

Another pattern for small group ministry is inferred from the creation of the first family in Eden. God in His wisdom intended that a man bond with a woman to form the basic unit for society in order to complement each other for procreation, socialization,

and for mutual support so as to be better equipped to pursue the same family goals. This blueprint helps affirm the need for small groups as a basis for growth in the Church.

### Moses' Example

When Moses was over-burdened by handling his leadership role single-handedly in the wilderness, Jethro gave him counsel to break the community of Israel into smaller manageable groups and appoint leaders to oversee them. He said:

Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear *the burden* with you. If you do this thing, and God *so* commands you, then you will be able to endure, and this entire people will also go to their place in peace" (Exod 18:21-23 NKJV).

The success that ensued after the implementation of this counsel continues to serve as a basis for the efficacy of small groups and division of labor for organizational success.

### Jesus' Model

Jesus called a small group of twelve disciples for special training for the oversight of the early church (Mark 3:13-19; Matt 10:1-4; Luke 6:12-16). This was a group He could easily manage, know better, and give each the attention needed. The two examples of house-to-house evangelistic training by Christ recorded in Luke chapters 9 and 10 highlight the organizing of the twelve and later the seventy disciples into small groups of two for the benefit of sharing, support, and accountability. Jesus' model gives a clear foundation to a small group project.

### The Apostles' Era

During the time of the apostles, the first evangelistic team to the gentiles was a small group—Barnabas, Paul and Mark. At a point when Barnabas and Paul had to go their separate ways over the Mark controversy, they still continued in teams of two. Paul teamed with Silas while Barnabas paired with Mark (Acts 13:1-3; 15:36-39). It is also evident that the early church began as home churches with small groups of believers. For example, Paul made mention of a home church led by Aquila and Priscilla (Rom 16:3). This is an example of what a small group ministry can offer today if given the needed attention.

### The Priesthood of All Believers

In connection with each member serving as a priest(worker), Peter wrote: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light” (1 Pet 2:9 NIV). All believers constitute the priesthood under the new covenant. They therefore have a mandate to participate in working for the expansion of the kingdom just as priests in the old dispensation served as intermediaries between God and lost humanity. This small group project is clearly supported by this call for total involvement.

### The Reformers

The reformers like Charles and John Wesley made a great mark on the campus of

Oxford University through small groups.<sup>22</sup> Through these discipleship groups, a great revival was ignited which birthed Methodism and other Christian movements. This is an example of how the Lord could use members through the project.

#### E. G. White's Counsel

E.G. White wrote, "Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the Bread of Life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life".<sup>23</sup> The project takes this counsel seriously believing that this is the time to wake up church members for spiritual transformation and service through small groups.

#### The Traditional and the Project Model

The Adventist Church has been operating with various forms of small groups for years. However this project challenges the status quo, offering an alternative for better results. Both models are briefly discussed below to highlight their differences.

#### The Adventist Traditional Model

Traditionally, the Adventist local church operates programs through departments and committees, and sometimes, some form of small groups. Most of the administrative work and ministries are done in teams. It follows therefore that the challenge which many

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<sup>22</sup>J. d. Douglas, Philip Wesley Comfort, and Donald Mitchell, *Who's Who in Christian History* (Wheaton, IL: Tyndale House, 1997), c1992.

<sup>23</sup>Ellen G. White, *This Day with God* (Washington, DC: Review and Herald Pub., 1979), 2002, S. 11.

Adventist churches face is not the lack of small groups but rather the search for the most effective type. I agree with David Cox when he stated:

Small groups are nothing new to the Seventh-day Adventist Church. Our weekly Sabbath School classes are small groups of people. Our decision making is done through small groups committees. We conduct revelation Seminars in small groups. And we do a lot of things through small groups as well. But as we “see that the Day of the Lord is coming nearer” it may well be that God is inviting us to look at small groups in a new and radically different way.<sup>24</sup>

According to Don James, the traditional Adventist system described above could be termed the “Program Base Design” which he describes thus:

In the program base design, the church runs many different kinds of programs. For example: Pathfinder, Sabbath School, Community Service, Youth, Breathe free Seminar, etc. The programs are for the members themselves or for the reaching of non-members. However, the tendency of most Program Base Design Churches is to provide programs that reach primarily to the members themselves. Statistics show that not more than 30% of the members of the Church get involved in any of the ministries at one time.<sup>25</sup>

From the above statement, one could deduce that, though the traditional system provides some benefits, it fails to involve the majority. Many thus remain listeners or spectators in the pew with little or no contribution to the gospel work. The small witnessing group concept which is advocated in this project is designed to meet this need. It is discussed as follows:

### The Project Model

The Small Evangelistic Groups concept advocated for the East Ghana Conference is an all-inclusive model which shall be the basic working unit or building block of the

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<sup>24</sup>David Cox, *Think Small Groups* (St. Albans, England: Department of Personal Ministries, 1998), 13.

<sup>25</sup>Don James, *Orientation to Discipleship Groups* (Berrien Springs, MI: Open Home Ministries, 2010), 1.

local church. This concept is similar to what others might term “Holistic Small groups” or “Discipleship Small Groups.” Cox helps in expressing this concept:

In order for small groups to be truly effective, however, they must become the basic building blocks of the church itself. In the New Testament times, small groups were to the church what cells were to the body. Just as the body performs all its functions on cell level and grows only as the body grows, so the group church accomplishes what it is trying to achieve largely through its small groups, and the church grows because its small groups grow.<sup>26</sup>

Each group shall consist of two to twelve persons that operates like a miniature church designed to meet on an ongoing basis outside the regular congregational meetings, on such days and at locations acceptable to the group. The groups are organized for the purpose of devoting more time for prayer, devotion, community, study, accountability, and service. They shall in no way be independent entities in themselves but are an integral part or a substructure of the local church, created by it and answerable to it. In some sense this system shares structural features with the “meta” church system for which Dr. David Yonggi Cho’s Yoido Full Gospel Church in Seoul, Korea, is an example. His church with a membership of 730,000 is based on 15,000 cell groups. Describing his church of cell groups, he writes:

Full Gospel Central Church is not simply in the building that houses its offices and sanctuary; our church is out in the houses and the apartment building, in the offices and the factories of Seoul and its suburbs. The ministry is taking place out there. Evangelism is taking place there. The central building is the worship centre where people come on Sundays and at other times to celebrate and worship and to receive encouragement, education and edification.”<sup>27</sup>

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<sup>26</sup>Cox, *Think Small Groups*, 21.

<sup>27</sup>David Yonggi Cho, *Successful Home Cell Groups* (Gainesville, FL: Bridge-Logos Publishers, 2001), 63.

The following advantages will hopefully accrue when this concept is used: First, many leaders or shepherds shall be trained to oversee the small groups leaving pastors to concentrate on training the leaders, which is the best approach to leadership multiplication. Second, it is easier for many to participate in discussions and other assignments in a small group informal setting than they might be willing to do at the congregational level. Third, for many persons attendance in a home is more convenient or flexible than once-a-week Sabbath attendance. Fourth, shepherding a small group of ten persons is easier than taking care of a large group of 100. Fifth, members do not have to wait until the Sabbath to do or benefit from ministry. Sixth, since the entire membership receives frequent and ongoing training, laborers for the work is multiplied and rapid growth should result. Seventh, holding each member accountable is more effective in a small group setting than in large groups where many get lost in the crowd.



## CHAPTER 3

### SOCIAL, CULTURAL, AND RELIGIOUS ANALYSIS OF GHANA

#### Introduction

Ghana, a country in West Africa is located between latitudes 4, 30 N and 11N; and longitudes 1, 12 E and 3,15W.<sup>1</sup> With an area of 239,000 sq. km. (92,100 sq. miles),<sup>2</sup> Ghana is not one of the largest in the sub-region yet it is the second most populous with a current population of 25 million according to the 2010 census.<sup>3</sup> It is bordered by three francophone countries: Togo to the east, Burkina Faso to the north, and La Cote d'Ivoire to the west. The south is bordered by the Gulf of Guinea, a strip of the Atlantic Ocean. Ghana like many countries in Africa is made up of many ethnic groups who speak different languages and dialects, the dominant being Akan.

It was the first African country south of the Sahara to gain independence from British colonial rule in 1957 after a hard struggle. The land is endowed with minerals, gold being the most abundant. Many crops are cultivated of which cocoa is the most important. A recent crude oil discovery for which production has begun will make it one

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<sup>1</sup>La Verrle Berry, ed., *Ghana: A Country Study* (Washington, DC: Library of Congress, 1995), 63.

<sup>2</sup>Reuben K. Udo, *A Comprehensive Geography of West Africa* (New York: Africana Publishing, 1978), 146.

<sup>3</sup>Population, Ghana, <http://www.ghanaembassy.org/index.php> (accessed April 11, 2011).

of the oil producing countries.<sup>4</sup> In spite of the natural endowment of the land, Ghana is yet to discover the key to sustainable technological development to address the challenge of poverty.

On the positive side, its rich culture provides a social sense of belongingness and support, especially from its extended family system and religious institutions. Almost every religion is found in Ghana, with Christianity, Islam, and Traditional Africa Religion being the most dominant. The Seventh-day Adventist Church is one of the well-established churches. The following paragraphs give further details of the situation discussed under the following headings: Land; People; Historical Context; Social Context; and Religious Context.

### **Land**

The richness of the land of Ghana is affected by the relief, climate and vegetation as well as mineral endowment. Each of these factors shall be discuss hereunder.

### **Relief**

Ghana could be divided into five main regions: the Lowlands, the Akwapim-Togo Ranges, the Ashanti Uplands, the Volta Basin, and the High Plains.<sup>5</sup>

The Lowlands is found in the southern part of the country. It stretches from the Southwest to the Southeast to the Togo border. This stretch of land could be

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<sup>4</sup>Minerals, Ghana, <http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php> (accessed April 11, 2011).

<sup>5</sup>Irvin Kaplan, *Area Handbook for Ghana* (Washington, DC: US Government Printing Office, 1971), 12-15.

divided further into three distinct sections; the Coastal Savannah, the Volta Delta, and the Akan Planes.

The Coastal Savannah is a thin stretch of land that lies along the coast from a point near the city of Sekondi-Takoradi in the Southwest to the Southeastern part of the country up to the Togo frontier. The land surface is fairly flat but becomes undulating especially between Accra and its western section. The area is covered with short grass interspersed with scrubs. Its elevation rises gently from the shore to a height not exceeding 500 meters at the foot of the Akwapim-Togo ranges.

The Volta Delta is the name given to the section around the mouth of the Volta River near the southeastern border of Togo. The area is relatively flat, dotted with lagoons which make transportation around the area difficult. The major commercial activity here is fishing. Dry salted fish is the main commodity.

The Akan Lowlands is the largest section of the Lowlands. It lies between the Coastal Savannah and the foot of the Ashanti Highland and the Akwapim-Togo Ranges. Many important rivers are found here including the Densu, Pra, and Ankobra. They all take their source from the highlands bordering the section and drain into the Gulf of Guinea.

The Akwapim-Togo Ranges are a chain of hills that run from western Accra and move northwards to Togo. A deep gorge, in which lies the Volta River, divides this range into two. It is at the head of this gorge that the Akosombo hydro-electric dam is located. The western section created by the gorge is the Akwapim half of the Range, while the western half is the Togo Range. Whereas the Akwapim Section has narrow ridges and

deep valleys, the Togo half has wider ridges and wider valleys. The Togo section rises from the gorge until it reaches its highest peak at 2500 feet, called Mt. Afadjato.<sup>6</sup>

The Ashanti Uplands covers quite an extensive area. This section borders the Akan lowlands to the south, the Cote d'Ivoire border to the west and the Kwahu Area to the east. The eastern part of these Uplands is relatively high. It is called the Kwahu Scarp, rising between 1,500 to 2,500 feet.<sup>7</sup> The western half rises gently from the end of the Akan Lowlands to a height of about 500 to 1,000 feet. Rainfall here is high and the vegetation and soil are good for the cultivation of most of the crops in Ghana, including cocoa, kola, plantain, banana, and cassava.

The Volta Basin is by far the largest area region in the country. It covers approximately 40,000 sq. miles or 103,630 sq. kilometers<sup>8</sup> of Ghana's land surface. It is generally low at its southern end but rises gently towards its northern half to a height about 500 to 740 feet. The soil here is poorer compared to other parts of the country and also receives an annual rainfall of about forty-five inches which is among the lowest recorded annually in the country.<sup>9</sup>

The High Plains are found in the northern area of Ghana. They are a dissected plateau region with elevation ranging between 500 and 1,000 feet. Annual rainfall is low, measuring between 40–45 inches. The soil however is richer than that of the Volta Basin. The absence of the tsetse fly in this region makes animal rearing one of the major

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<sup>6</sup>Kaplan, *Area Handbook for Ghana*, 16.

<sup>7</sup>Ibid.

<sup>8</sup>Reuben K. Udo, *A Comprehensive Geography of West Africa* (New York: African Publishing, 1978), 148.

<sup>9</sup>Kaplan, *Area Handbook for Ghana*, 17.

occupations. Crops like yams, shea butter, millet, and maize are grown.<sup>10</sup>

### Climate

Ghana's climate is influenced by three air masses that blow over the West-African Region. They are the southwest monsoons, the northeast trade winds, and the cool equatorial easterlies. The southwest monsoon hits the southwest corner of Ghana at the Cote d'Ivoire border. It is moisture-laden and brings heavy rainfall between May and November. The Axim area which is most affected by this air mass, records the highest rainfall in the country: 80 inches<sup>11</sup> per annum. The northeast trade winds reach the country via the Sahara Desert, and for that reason are very dry and hot which characterize the weather of the Northern Region above latitude 8°N. Temperature in this area could rise up to 90° F, from November to April.

The southern half enjoys less drier conditions during the same period because the cool Equatorial Easterlies blow over the southern half of the country below latitude 8°N.<sup>12</sup> The south experiences its dry season from November to April. The rains set in from May to October with a brief interval of dryness around late July and early August.<sup>13</sup> In the south, the only exception is the Accra region which receives the lowest amount of rainfall in the country around 35 inches<sup>14</sup> annually.

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<sup>10</sup>Kaplan, *Area Handbook for Ghana*, 17-18.

<sup>11</sup>Udo, *A Comprehensive Geography of West Africa*, 149.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

## Vegetation

By definition, vegetation is a collective name for plants, both natural and cultivated.<sup>15</sup> The vegetation of Ghana depends on the climate and the richness of the soil. The three main vegetation zones in Ghana are suitable for the cultivation of certain type of crops and are the rainforest, the savannah and the coastal scrub and grasslands.

The rainforest includes the evergreen forest located at the extreme southwest corner of Ghana at the Cote d'Ivoire border. It is termed evergreen because the trees never shed their leaves throughout the year. The area receives the highest amount of rainfall during the year. The trees, which include Odum, Wawa, Sapele, and Mahogany, are extremely tall and suitable for timber. Some of these trees can reach the height of 150 feet.<sup>16</sup> The second section of the forest is semi-deciduous in nature and is located from the northern section of the Ashanti Uplands and the Akwapim-Togo Ranges, where rainfall here is relatively high. The trees here are similar to those found in the evergreen forest but are comparatively shorter, shedding their leaves during the dry season. Like the evergreen forest, all types of crops grow including, cocoa, palm trees, timber, plantain and bananas, kola, maize, and cassava.

The savannah is a wooded grassland area, occupying part of the central belt of country and stretches up north. Shea butter trees which produce a type of vegetable oil are common. Due to the absence of tsetse flies which are found in the rainforest, the area

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<sup>15</sup>E. A. Boateng, *A Geography of Ghana* (London, UK: Bentley House, 1966), 46.

<sup>16</sup>Roger Gocking, *The History of Ghana* (Westport, CT: Greenwood Press, 2005), 2-4.

is suitable for animal rearing. Crops like millet, maize, yam, peanut, and rice are cultivated. This belt occupies about 50 percent of the land.<sup>17</sup>

The next vegetation zone is the coastal scrubs and grassland area that has poor soil. Rainfall is scanty, below 40 inches annually. During the dry season, temperature could rise to 85° F. Crops cultivated include okra, pepper, maize, cassava, and egg plant. Onions are grown at the Volta Delta section of this belt.<sup>18</sup>

Ghana abounds in many precious minerals. The leading mineral is gold which is extracted through deep mining from the uplands of Tarkwa, Konongo, Obuasi, Prestea, and Bibiani. Gold is the second most important export of Ghana after cocoa. In 2003, 2.27 million ounces was produced worth \$830 million in revenue to the state.<sup>19</sup> Diamonds are found in the Bonsa Valley (near Tarkwa).<sup>20</sup> In 2002, \$21 million was realized from the export of diamonds.<sup>21</sup> Manganese is another mineral found in Ghana. Its deposits are found around the Nsuta area in the western region. In 2002, \$31.6 million in revenue accrued from the sale thereof.<sup>22</sup> Bauxite is mined around the Sefwi Bekwai area in the western region, a mineral exported for processing into alumina. In 2002, 663,000 ounces was produced, yielding \$14.8 million in revenue.<sup>23</sup>

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<sup>17</sup>Gocking, *The History of Ghana*, 4-5.

<sup>18</sup>Ibid.

<sup>19</sup>Ibid., 6-7.

<sup>20</sup>Udo, *A Comprehensive Geography of West Africa*, 153.

<sup>21</sup>Gocking, *The History of Ghana*, 8.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid.

## Agriculture and the Economy

Agriculture is the biggest sector of the Ghanaian economy. It employs about 60 percent of the working populace,<sup>24</sup> and contributes 36 percent to the Gross Domestic Product of the country.<sup>25</sup> Cocoa is the main cash crop and the biggest foreign exchange earner for the country. Ghanaians are generally hard working, producing a variety of crops including yam, plantain, bananas, rice, and beans.

All other sectors including, mining, manufacturing, the public and private sectors, employ 40 percent of the workforce. Ghana, being a pre-industrial country, has not been able to create jobs for the majority. Farming is not mechanized and is therefore tedious and unattractive to the youth of today. The unemployment rate is about 20 percent while most of the 80 percent employed receive a fairly low income. With high unemployment rate and low wages, many travel abroad in search of greener pastures.

## People

Traditionally, Ghana was organized into tribes. Tribes were further divided into ethnic groups. Every Ghanaian therefore belongs to an ethnic group. One could count about one hundred ethnic groups which have cultural and dialectical differences.<sup>26</sup> However, there are cultural similarity between the tribes and dialects, making it possible to classify them into five major groups: the Guan, the Mole-Dagbani and Gonja, the

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<sup>24</sup>“Ghana,” *World Almanac and Book of Facts* (New York: World Almanac Books, 2007), 777.

<sup>25</sup>Gross Domestic Product, Ghana, [www.ghanaweb.com/homepage/general/statistics.php](http://www.ghanaweb.com/homepage/general/statistics.php) (accessed October 13, 2010).

<sup>26</sup>Steven J. Salm and Toyin Falola, *Culture and Customs of Ghana* (Westport, CT: Greenwood Publishing Group, 2002), 5.



Akan, the Ewe, and the Ga-Adangme.<sup>27</sup> These major groupings are discussed below.

### The Guan

The Guan was the first group to settle in Ghana. History has it that they migrated from the Mossi region of present day Boukina Faso around the year 1000 AD.<sup>28</sup> They settled along the Volta River and did not develop a centralized political system. That might have contributed to their being overrun by other warring tribes who settled later in the regions, thereby dividing them into small enclaves over a large area stretching from the Volta River in the northeast to the south coast. Some Guan groups include the Krachi, Tchumuru, Efutu, Ewutu, and Larteh. The culture and dialect of the groups, although unique, have been influenced by their neighbors.

### The Mole-Dagbani and Gonja

The Mole-Dagbani also known as the Mossi-Dagomba settled at the northern part of the country. They make up about sixteen percent of the population, being the second largest tribe in Ghana. They can be subdivided into the Nanumba, Mamprusi, Mossi, Frafra, Talensi and Dagomba. Other related groups are the Wala, Dagarti, and Sisala.<sup>29</sup> Linguistically they belong to the Gur language group.<sup>30</sup> They practice the patrilineal form of inheritance. The Dagomba and Maprusi have developed a centralized political system

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<sup>27</sup>Salm and Falola, *Culture and Customs of Ghana*, 5.

<sup>28</sup>Ibid.

<sup>29</sup>Gocking, *The History of Ghana*, 9.

<sup>30</sup>Ibid.

while others like the Nanumba and the Talensi are bound together by kinship ties.<sup>31</sup>

The Gonja, according to tradition, migrated from the ancient Mali Empire. Their language seems to support this assertion since they contain many Mande expressions.<sup>32</sup> Before colonial rule they become part of the Ashanti Empire but they re-asserted their independence after the Ashanti Empire fell to the British.

### The Akan

The Akan is the largest ethnic group in Ghana, comprising about 48 percent of the population.<sup>33</sup> The majority of the Akans speak Twi or Fante. Linguistically, they belong to the Kwa group of languages. Traditionally the Akan practice the matrilineal system of inheritance. They are subdivided into many subgroups with similar dialects and culture. Some of the major groups are the Ashanti, the Fanti, the Nzima, the Bono, the Akyem, the Kwahu, the Akwamu, and the Akwapim. Among the all the dialects of the Akan, Twi is the most common. If there is one factor that brings all Akans together, it is the Twi language which is understood by all. The Bono, Dekyira, Akyem, and the Fanti Akwamu, at one time or the other, struggled among themselves for supremacy and formed powerful kingdoms. The Ashanti group however became the greatest empire conquering or subduing all others until their power was crushed by the British in 1896.<sup>34</sup>

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<sup>31</sup>Gocking, *The History of Ghana*, 9.

<sup>32</sup>Salm and Falola, *Culture and Customs of Ghana*, 6.

<sup>33</sup>Ibid.

<sup>34</sup>Ibid., 7.

## The Ewe

The Ewe people came from northern Togo but initially they are believed to belong to the Fon and the Yoruba of Nigeria to the east.<sup>35</sup> The Ewe are the third largest tribe in Ghana forming thirteen percent of the population. They are one of the tribes which practice the patrilineal form of inheritance. They initially settled at the mouth of the Volta and later moved north. Ewe subdivisions include the Anlo, the Bey, the Peki, and the Ave.<sup>36</sup> During the colonial era the Ewes belonged to German Togoland but after the defeat of the Germans in the Second World War they chose to be included in Ghana through a plebiscite.

## The Ga-Adangbe

The Ga-Adangme migrated to Ghana along the coast from the Yoruba region in Nigeria. The Ga-Adangme form eight percent of the population of Ghana.<sup>37</sup> Some of the major subdivisions of this group are Ga, Ada, Krobo and Shai. The Ga and the Ada settled along the Coast. The Krobo and the Shai moved northward and settled in the Shai and Krobo hills. The Ga tribes are traditionally fishermen while the Krobo and the Shai took to crop farming.

## Historical Context

### Ancient Roots

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<sup>35</sup>Salm and Falola, *Culture and Customs of Ghana*, 7.

<sup>36</sup>The Ewe, Ghana, <http://www.ghanaweb.com/GhanaHomePage/tribes/ewe.php> (accessed June 23, 2011).

<sup>37</sup>Gocking, *The History of Ghana*, 9.

At independence on 6 March 1957, the Gold Coast was named after an ancient West African Empire, Ghana. Ghana was chosen because some Ghanaians, championed by a J. B. Danquah, an eminent politician and nationalist<sup>38</sup> following oral tradition, claimed that the people of present day Ghana migrated from the territory ruled by the old Ghana Empire which flourished between the 7th and 13th century.<sup>39</sup> The name Ghana was the title of their chiefs but the real name was Wagadugu.<sup>40</sup> Some tribes in Ghana like the Gonja and the Akan claim to have ancestral connection to the Mende speaking group of this great empire.<sup>41</sup>

#### Independent States of Ghana

By the 16th century all tribes that constitute present day Ghana had settled in their present areas. These tribes had frequent struggles as they sought to gain control of trade with the Europeans. Notable among them was the Ashanti tribe of the Akans that had organized themselves into a powerful empire. The Ashanti dominated all the tribes in Ghana and extended their rule and influence through the organizational skills of King Osei Tutu and his spiritual partner Okomfo Anokye around 1670.<sup>42</sup> By 1700 they had conquered their main opponents, the Denkyira, in the battle of Feyiase. With the Denkyira out of their way, they had no great resistance to extend their power over the

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<sup>38</sup>Gocking, *The History of Ghana*, 17.

<sup>39</sup>"Ghana," *The New Encyclopedia Britannica* (Macromedia) (Chicago, IL: Britannica, 2010), 5:232.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Gocking, *The History of Ghana*, 22.

other southern states of Akim, Brong, Ga, and Guan, except the Fante along the central coast of the country.<sup>43</sup>

### European Exploration

The Portuguese during the reign of John II in the 15th century were the first to arrive. As implied earlier, their mission was to trade in gold and ivory but later when slavery was introduced they added that to their exploits. The Portuguese arrived in 1471 and established their castle in Elmina in 1482.<sup>44</sup> The Dutch followed in 1598, building their castles in Kommenda and Kromantsil. In 1637 a struggle ensued between the Portuguese and the Dutch, the Dutch prevailed and captured the Elmina castle, forcing the Portuguese to pack up and leave in 1637.<sup>45</sup>

Later, the Danes, Swedes, and the British followed. The Danes and the Swedes departed leaving the Dutch and the British in control of all the castles along the coast. The British and the Dutch signed an agreement to divide the castles between them. Cape Coast was the dividing line. All the castles to the west of Cape Coast went to the British while the Dutch took those to the east. These two powers competed for a greater share in trade until 1874 when the Dutch sold all their property to the British, leaving it the sole European power in the Gold Coast.<sup>46</sup>

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<sup>43</sup>Adu Boahen, *Evolution and Change in the Nineteenth and Twentieth Centuries* (London, UK: Longman Group, 1975), 14.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid.; 14.

### Events That Led to Colonization

Before 1880 the British had not expressed any intent to colonize Africa, including Ghana. The British appeared to contend themselves with trade with the coastal chiefs especially the Fante and the Ga along the Gold Coast and the Ashanti Empire was left to rule their people in the central part of the country. There were some clashes though between the Ashanti and the coastal chiefs for control of trade along the coast. The British, who had a vested interest in trade along the coast, came to the aid of the coastal chiefs from time to time but no formal sovereignty agreement existed between Britain and the coastal chiefs.

It is on record that the British almost left for good when McCarthy, one of their captains, was defeated in a battle in 1824,<sup>47</sup> but for the protest of the British merchant association who had invested much in the Gold Coast. The first agreement that had any formal binding effect between the British and the coastal chiefs (especially the Fante) was the Bond of 1844, signed on 6 March of that year. This bond did not grant Britain sovereignty over the land but recognized its power and jurisdiction over the coastal chiefs in the area of maintenance of law and order against any inhuman acts like murder, human sacrifice, and robbery.<sup>48</sup> The next step that widened the influence of Britain in the Gold Coast was the defeat of the Ashanti by the allied forces of the British and the coastal people. The Ashanti, being friends of the Dutch, had access to the trade on the east coast. But when the Dutch sold their property to the British, the Ashanti resented the shift in

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<sup>47</sup>Maggie Dodds, *History of Ghana* (Accra, Ghana: Ghana Publishing Corp., 1974), 31-34.

<sup>48</sup>A. B. Bells, *History of Gold Coast* (London, UK: Chapman and Hall, 1893), 208.

allegiance of the coastal chiefs and declared war in an attempt to capture Elmina in 1874.

The British, sensing the great threat that the Ashanti Kingdom posed, brought soldiers from the West Indies and from other tribes of the coast and defeated the Ashanti. Kumasi, their capital was sacked. The Ashanti were left with no option but to sign a treaty in which they acknowledged their defeat at Fomena in March 1874. From then on, the Ashanti had to give up their sovereignty over all the tribes in Ghana. By 1874, with the Ashanti out of the way the door opened to the colonization of the Gold Coast.<sup>49</sup> In 1901, the Ashanti were annexed into the British Protectorate. The northern territories were added in 1902 while Trans-Volta Togoland, a former protectorate of the Germans became a trust territory of Britain in 1922 following the defeat of Germany in the First World War. By 1922, all the territories of Ghana as it stands today came under the British.<sup>50</sup>

### Struggle for Independence

The first protest against the sovereignty of Britain came from the coastal chiefs. The Fante confederation was formed to curtail British power over land rights and also to protect themselves in case of war with the Ashanti. The Ga and other Akan chiefs also bonded themselves together to oppose other British excesses.<sup>51</sup>

The second major check on British power came with the formation of the Aborigines Right Protection Society in April 1897.<sup>52</sup> This body was formed to protect the land rights of the people of the Gold Coast. Later the customs of the people and agitation

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<sup>49</sup>Dodds, *History of Ghana*, 32-34.

<sup>50</sup>Ibid., 33.

<sup>51</sup>Francis Agbodeka, *Ghana in the Twentieth Century* (Accra: Ghana University Press, Accra, 1972), 4-7.

<sup>52</sup>Agbodeka, *Ghana in the Twentieth Century*, 10.



for fair representation on the Legislative Council, the governing tool of the British was added to its focus. It sent a delegation to London in 1898 which forced the British Government to abandon their claim to land in the Gold Coast.<sup>53</sup>

By 1920 another Nationalist group the National Congress of British West Africa (NCBWA) formed. They were more radical and opposed any unpopular ordinance and petitioned the colonial power against racial discrimination, upheld separation of powers, pushed for recognition of African ownership of land, and the establishment of a West African University.<sup>54</sup>

The greatest blow to colonial authority came after the Second World War. A group of nationals composed of wealthy merchants and the educated elite of the country formed the first formal political party to work systematically towards self-rule in 1947 called the United Gold Coast Convention (UGCC) led by George Grant and J. B. Danquah. After the war, prices of commodities soared, cocoa prices were down, unemployment was high, and a new disease that affected cocoa, called swollen shoot disease affected the production of cocoa. What aggravated the grievances of the farmers was that the colonial government ordered the cutting down of all affected cocoa trees as the only remedy. Farmers misconstrued this as an attempt by the government to take away their source of livelihood. What broke the camel's back was the shooting and killing of two World War II ex-servicemen who were protesting against the poor conditions they faced after the war.

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<sup>53</sup>Agbodeka, *Ghana in the Twentieth Century*, 10.

Further exacerbating the already delicate situation was the arrest of the six leaders of the UGCC, the national party that had already won the heart of many Africans.

Though they were released shortly after, the situation never remained the same after that.

Following agitations, looting, and strikes, the British parliament set up an independent commission call the Watson Commission to study the situation and send recommendations. The report of the Watson commission led to the establishment of a body to draft a new constitution led by an African, J. H. Coussey. The Coussey Constitution allowed sweeping reforms was announced on 26 October 1949.<sup>55</sup> The constitution was revised in 1951 which made provision for African majority rule and for general elections in February 1951.

In 1949, while the UGCC was getting ready to put its house in order for a future takeover of power, Kwame Nkrumah was invited from London to serve as the general secretary of the party. Nkrumah, who had been influenced by the radical Pan-African agenda in the United States and the United Kingdom, wanted independence immediately, whereas the affluent and elite of the UGCC, who were more cautious and systematic wanted independence step-by-step. Nkrumah could not cope with his seniors so he broke away in 1949 and formed his own party, the Convention Peoples Party (C.P.P.).

The C.P.P gained wide support rapidly, especially from the youth and ordinary people of the land who formed the majority of the population. He rejected the 1949 constitution on the grounds that it did not include a provision for immediate self-rule. He also declared "Positive Action," which allowed for strikes and boycotts in the country. Nkrumah and his team were arrested by the colonial administration but his arrest made

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<sup>54</sup>Ibid., 10-64.

him even more popular. It was to the dismay of the UGCC that Nkrumah won the 1951 general elections. The Governor, Arden-Clarke, had no choice but to release Nkrumah from prison to become the leader of government, a post, equivalent to that of Prime Minister, ranking second only to the Governor General.

Nkrumah's C.P.P won another general election in 1954, beating the UGCC and seven other parties. He took 72 out of 104 seats. Nkrumah tabled a motion for independence in August 1955 in Parliament. The motion passed and on 18 September 1956, the Queen of England fixed 6 March 1957 for the commemoration of Ghana's Independence, exactly 113 years after the signing of the Bond on 6 March, 1844. When that day of 6 March 1957 came Ghana became the first African nation south of the Sahara to be independent.<sup>56</sup>

#### The New Nation under Nkrumah

Nkrumah's ambition was not the self determination of Ghana only but also that of the entire continent. In his own words he had declared that Ghana's independence will be incomplete unless it is linked up with the liberation of other territories of Africa.<sup>57</sup> From the onset, and also as he emphasized in his campaign, the independence of Ghana was needed for rapid socio-economic development and a structural transformation of Ghana as against the ideology of gradualism expounded by the majority of the intellectuals who

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<sup>55</sup>Adu Boahen, *Evolution and Change*, 155-165.

<sup>56</sup>Adu Boahen, *Evolution and Change*, 173-188.

<sup>57</sup>Kwame Nkrumah, *Ghana: The Autobiography of Kwame Nkrumah* (New York: Thomas Nelson and Sons, 1957), xvi.

were now his opponents and also the view held strongly by his colleague and neighbor Houphouet-Boigny of Cote d'Ivoire.<sup>58</sup>

Nkrumah's rule recorded many positive gains: To promote industrialization he embarked upon the construction the Akosombo Hydro-Electric project to supply electricity.<sup>59</sup> Major improvements took place in the areas of communication, agriculture, housing, and health. Employment increased as many factories were opened especially in the new industrial village of Tema. Education was made free from primary to the college level.<sup>60</sup> Many secondary schools and training colleges were built to meet the demand. Social welfare services like a minimum wage and social insurance for hired laborers were introduced.<sup>61</sup>

On the international scene, Nkrumah became a champion of Pan Africanism. He not only inspired all colonized African states to struggle for independence, he supported them materially. For example, he helped Guinea financially to secure its independence from France and granted refugee status for many nationalists facing persecution in their countries, especially from the apartheid regime of South Africa. It was no wonder that by 1960, many African nations won their independence from either France or Britain. Nkrumah became the true star of Africa.

He is also credited with uniting the various ethnic groups. Ethnic groupings and

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<sup>58</sup>Elliot J. Berg, *Ghana and the Ivory Coast: Perspectives on Modernization*, ed. Philip Foster and Aristide Zolberg (Chicago, IL: University of Chicago Press, 1971), 187.

<sup>59</sup>Charles Adom Boateng, *The Political Legacy of Nkrumah* (Lewiston, NY: The Edwin Mellen Press, 2003), 95.

<sup>60</sup>*Ibid.*, 102.

<sup>61</sup>Yuri Smertin, *Kwame Nkrumah* (New York: International Publishers, 1987), 114.

divisions threatened Ghana's unity. A section of the Ewes in the former Trans-Volta Togoland were planning to secede to join Togo, and the Ashanti Region wanted more autonomy under federalism. The Northern Region also had parties that pressed for their interests. Nkrumah and his C.P.P fought for a unitary system of government which brought an appreciable level of unity

On the flip side, the rule of Nkrumah and his C.P.P was seen by opponents as intolerant, tyrannical and even evil. The first major attack against Nkrumah and his party was on press freedom. Editors were bribed to report items that sang the praises of the government, especially Nkrumah. One of the Ghanaian dailies, *The Daily Times* is said to have quoted a view of the CPP: "Our socialist society cannot and will not tolerate the publication of any news paper in Ghana that departs from the ideology and policies of the demanded from the press from the socialist and Nkrumaist Ghana."<sup>62</sup>

Another demerit cited is his centralization policy. Nkrumah's party by and by arrogated all powers to themselves, having the power to directly interfere with local council governance and even censoring traditional chiefs under the guise of ensuring unity in the country. These actions by Nkrumah were never forgiven.

In response to the many assassination attempts<sup>63</sup> on Nkrumah, the C.P.P. introduced the Preventative Detention Act that allowed for the arrest and imprisonment without trial of anyone suspected of being a threat to the government. To make matters

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<sup>62</sup>Henry L. Bretton, *The Rise and Fall of Nkrumah* (New York: Frederick A. Praeger Publishing, 1966), 130.

<sup>63</sup>Genoveva Marais, *Kwame Nkrumah as I Know Him* (Chichester, England: Janav Publishing Company, 1972), 116.

worse, the C.P.P made Ghana a one party State. Thus from 1964, there was no opposition. Nkrumah's political style was perceived by the opposition, Great Britain, and the United States as gravitating towards socialism or Marxism.<sup>64</sup>

The aggressive industrialization and socio-economic development called for huge spending and emptied the coffers of Ghana's treasury. In the process, cocoa farmers had to bear the burden. Huge increases in international prices of cocoa were not fairly passed on to the farmers impoverishing them as a result. The situation at the end of Nkrumah's rule was widespread dissent.

His political policies alienated the major stake-holders of the country: the chiefs, the military, the middle class, the opposition, and churches who feared his pro-socialist moves. It was not a surprise that at the overthrow of Nkrumah in 1966 while he was on a state visit to Hanoi, though shocking to the world at large, many Ghanaians saw it as an inevitable event.

To conclude, I wish to state that Nkrumah's demerits, not withstanding, his name continue to be a great force to reckon with. He is still considered the great fathers of the nation, while elsewhere on the continent he is considered a shining star and one of the greatest proponents of Pan Africanism.

#### Era of Military Intervention

After the overthrow of Nkrumah in February 1966, Ghana went through long, turbulent years of political instability until 1992. Military junta after junta who felt they had the discipline or capacity to intervene and govern the country, did so. For the

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<sup>64</sup>Ebenezer Obiri Addo, *Kwame Nkrumah: A Case Study of Religion and Politics in Ghana* (Lanham, MD: University Press of America, 1997), 164-165.

slightest excuse, they seized power through coup d'états, threw out the democratic institutions, and promised to solve all the country's problems which they blamed on the preceding administrations.

### **First Military Junta, 1966-1969**

On 24 February 1966, Major A. A. Afrifa and Colonel E. K. Kotoka announced the overthrow of the democratically elected government of Nkrumah and threw out the constitution. Some locals and international observers condemned the coup as irresponsible; many nationals on the other hand saw Nkrumah and his one party governance under the C.P.P. as oppressive, corrupt, and even evil, and hailed the action with jubilation.<sup>65</sup>

Some problems the NLC inherited were as follows: Ghana's reserves were on the brink of bankruptcy. Its balance of trade deficit had risen to NC 94.2 million, representing 40 percent of total expenditure, there was high unemployment rate, increase in corruption in the public sector and the military sector, high level of indiscipline, alienation of neighbouring and international allies especially Britain, W. Germany, the United States and Canada, due to Nkrumah's pro-socialist ideology,<sup>66</sup> and also resentment due to the C.P.P. detention of political opponents without trial.

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<sup>65</sup>Adu Boahen, *Evolution and Change*, 222.

<sup>66</sup>*Ibid.*, 226.

To tackle the economic and other social problems, the NLC appealed to the Business and international community including the IMF, Britain, W. Germany, and Canada for financial aid; a move which received favourable response.<sup>67</sup> The ambitious 7-

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<sup>67</sup>Ibid., 227.



year development plan was halted. The cedi was devalued with the object of correcting the adverse balance of payment. Several commissions of enquiry were appointed to look into the financial corruption allegations of the Nkrumah regime. All political detainees were released. The center for civic education was established to educate the populace on their civic rights and duties. On the political scene the NLC worked to normalize relationship with Ghana's African neighbors that had deteriorated under the previous administration.

In spite of the effort mentioned above to improve the economic and social problems, the NLC received its fair share of blame. Politicians and populace began a spate of criticism in respect of the high cost of living as a result of the devaluation of the currency. An unsuccessful coup by the army in 1967, in which Colonel Kotoka the architect of the coup was killed, raised suspicions that military governance was unsustainable and therefore must give way immediately to democratic rule.

The NLC, reeling under such pressure allowed a constitution to be promulgated on 22 August 1969,<sup>68</sup> to return the country to democratic rule. General elections were held for which five parties contested. At the end of it all the Progress Party led by K. A. Busia won, making him the Prime Minister of the second Republic. He was sworn in on 3 September 1969.

### **The Second Republic**

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<sup>68</sup>Adu Boahen, *Evolution and Change*, 233.

The immediate task of the Progress Party administration was to strengthen the economy that has remained the major test of every administration. Rural development

began by the NLC was pursued. To promote exports, they devalued the Cedi further by 56 percent. In a move to leave trade in the hands of nationals, the party introduced what was termed the "Aliens Compliance Order" which required foreigners to acquire residence permit to continue their stay. Many aliens, especially entrepreneurs who could not cope had to leave, creating room for Ghanaian trader to take control of local trade.<sup>69</sup> The party also did a lot to improve press freedom.

The Progress party intended well with the above policies but the net effect of most of their actions raised more problems. The effect of the high devaluation raised prices so high that it caused a public outcry. Unemployment rose to about 50 percent.<sup>70</sup> During the same period cocoa prices fell on the international market forcing the government to issue IOUs to cocoa farmers instead of cash.<sup>71</sup> The Busia administration collided with the opposition over the issue of judicial appointment. As resentment grew, the army took the advantage to stage another coup led by Col. I. K. Achampong in 1972, forming the next dictatorship under the National Redemption Council (NRC).

### **The Second Military Rule**

The first move of the NRC was to satisfy the demands of the army which had its budget cut under the austerity measures of the Busia regime. They expanded the role of the army to assist the border guards in checking smuggling. To boost agricultural production the NRC introduced a program dubbed, Operation Feed Yourself (OFY) by

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<sup>69</sup>Gocking, *The History of Ghana*, 156-160.

<sup>70</sup>Ibid.

which Ghanaians were encouraged to embark on farming or gardening. Next, Achampong abolished the Development Levy which was disliked by the populace.

All the above moves notwithstanding, by 1974 the inflation rate had reached a proportion unprecedented in the history of the country. Corruption had become so rampant that it was given a special name *Kalabule* which was associated with the ruling council. In its desperation the government tried to force into the political culture of the country and against the will of the people a new system of governance called UNIGOV as an alternative to multi-party democracy. In addition to the woes of the NRC, Achampong was removed by a house coup and his place taken over by one of his deputies, General Akuffo who renamed the ruling council the Supreme Military Council.<sup>72</sup> Things did not change much; the economy continued to weaken and corruption continued to worsen. It was during this state of affairs that another group of soldiers, this time led by the junior army officers and FT, LT. Rawlings, toppled the NRC on 4 June 1979.

### **The Third Military Rule**

This junta formed the Armed Forces Revolutionary Council (AFRC) under the chairmanship of Ft, Lt. J. J. Rawlings. The short rule of the AFRC from 4 June 1979 to September 1979 was radical. Many senior officers in the army were either tortured or killed. Prices were fixed by the government and businessmen and women were obliged to comply. Stores which were not opened for the forced sales were broken into by the military and cheap sales offered to long queues of people. All stores became empty as a

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<sup>71</sup>Ibid.

<sup>72</sup>Salm and Falola, *Culture and Customs of Ghana*, 27.

result, thereby plunging the country into the worst economic hardship ever. Persons accused of amassing wealth illegally were tortured in public or in some cases killed by firing squad, without trial, all in the name of revolutionary discipline.

However, the AFRC which had promised that it had no intention to perpetuate its rule but to purge the society of corruption, kept their word. A new constitution was drafted and approved. It was followed by general elections held the same year in which the Peoples National Party (PNP) won the election, and Rawlings handed power to it immediately. Ghana was entered into its third Republic.

### **The Third Republic**

Limann liberalized trade which had suffered controls during the previous administration. However his efforts could not do much. His era is summarized by Mwakikagile thus: "But Limann himself did not have much success in rejuvenating the economy. It deteriorated rapidly in 1980-81 partly due to crop failure and the government appealed to foreign governments for foreign aid. Besides the poor economy, press censorship and corruption led to widespread discontent with Limann."<sup>73</sup> Another major issue for Limann was the presence of Rawlings who was looking for another opportunity to seize power. What was feared happened when he overthrew Limann in another bloody coup on 31 December 1981. He suspended the constitution and set up a new military council called the Provisional National defence Council (PNDC).

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<sup>73</sup>Godfrey Mwakikagile, *Military Coups in West Africa* (New York: Nova Science Publishers, 2001), 41.

### **The Fourth Military Junta**

The first stages of Rawlings rule tilted toward socialism. His friends were Castro of Cuba and Ghadafi of Libya. His style alienated Britain, the United States, and other allies of the country. The economy, as a consequence suffered greatly. However around the mid 1980s the PNDC tried to improve its stance with the West and with some support from the World Bank and the IMF some economic progress resulted.<sup>74</sup>

Although Rawlings had many supporters he also alienated more Ghanaians than any of his predecessors. Those who opposed him accused him of bloodshed. The killing of all the past living heads of state who were branded corrupt, happened under his rule. The gruesome murder of five judges and the failure to solve the numerous problems facing the country enraged many including a section of the army. By 1999 Rawlings had been a target of many coup and assassination attempts, indicating the degree of discontent.

In 1992 a new constitution was promulgated. Rawlings contested in the ensuing general elections in the same year, which he won, this time as a democratically elected civilian president at the head of the National Democratic Congress (NDC). With this election, the long era of military coups ended, at least until the present (2011).

### **Return to Multiparty Democracy**

After two four-year terms of democratic rule, Rawling's Party was defeated in a peaceful election in 1999. In January 2000, Rawlings, a former coup leader turned civilian, handed over power to J. A. Kuffour, leader of the New Patriotic Party (NPP),

and former opposition leader; something that had not happened since independence. This occasion marked a milestone in Ghana's quest for choosing successive governments through the ballot box. Kuffour's leadership was a success though many economic challenges remain. After eight years of rule by the NPP, the NDC regained power through the ballot box. Kuffour handed power to the next winner in the person of Atta Mills, the new President, in 2008.

Ghanaians appear to have learned that the long tested multiparty system, in spite of its flaws, is the most viable alternative for Ghana. The majority today, even including the military, pray for the sustenance of this new dispensation hoping that the politicians on their part shall learn to eschew corruption which for the most part, have characterized political leadership of the country.

## **Social Context**

### **Chieftaincy**

With the exception of a few tribes who were led by family heads, all other African communities have been governed by chiefs. Kinship societies have an elaborate oral constitution binding the institution. There is not one single system for all the tribes in Ghana. Traditions differ even though there is great similarity. Kludze puts it this way: "The ethnic and linguistic differences among the communities of Ghana and their cultural diversity are reflected in their social and political organizations. These differences are also discernable in the role of chiefs and the institution of chieftaincy."<sup>75</sup>

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<sup>74</sup>Mwakikagile, *Military Coups in West Africa*, 45.

Throughout the years chieftaincy has played an important role in Ghana. The chief acts as the first leader of the kinship group. Though this role has been curtailed to a great extent by the modern system, it still holds in the area of custom. He is also the supreme judge. This is not to say that there is no check on the powers of the chief. Some of the checks are that he never acts alone; rather he acts upon the council of his sub-chiefs and elders. He acts as a link between the dead ancestors and the living and is in charge of ensuring that the customs and the tradition of the elders are kept, and when breached, he ensures that the appropriate purification rites are performed.

#### The Extended Family

In Ghana, the family is not limited to the nucleus unit of a father, mother, and children as is the case in the West. Ghana has an extended kinship system comprising grandparents, uncles, aunts, nephews, nieces, cousins, parents, and siblings. Every member is expected to participate in seeking the general welfare of the entire group. The extended family system has many advantages. First, there is a spirit of community. The welfare of one concerns all, especially in time of crisis like illness or bereavement. Since every adult is a father or mother to all the children of the family, greater guidance and security is available for the children within the family. For instance other fathers and mothers are ready to step in to help nurture the children of an irresponsible parent.<sup>76</sup> Next, stress that comes from loneliness is greatly minimized since the community is there to support one another. This may explain why the suicide rate is very low in Ghana.

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<sup>76</sup>Kodzo Paaku Kludze, *Chieftaincy in Ghana* (Oxford, UK: Austin & Winfield Publishers, 2000), 1.



Again, the extended family system acts as a form of social security during old age. Old persons with or without children are not left alone.

The extended family system has its share of problems. The first weakness is that irresponsible persons in the family tend to take advantage of the system, expecting to receive without contributing. This situation may put pressure of the few responsible ones to provide financial support to the family beyond their means. It is a known fact that some public and civil servants may resort to corruption to satisfy such demands which negatively impacts the society.

### Marriage

The family could be defined as: "a social institution found in all societies that unite people in cooperative groups to oversee the bearing and raising of children."<sup>77</sup> All cultures in the world have families that are the basic social, economic, and educational unit.<sup>78</sup> In the Ghanaian mindset, marriage is not only important but also required. I agree with Salm and Falola when they write: "Unlike marriage in many parts of the world, marriage in Ghana is seen as a requisite stage in life, rather than an option, and remains the most important institution."<sup>79</sup>

Three forms of marriages are legal in Ghana: the Islamic marriage, the customary marriage, and marriage under the ordinance. Of the three, only the third is strictly monogamous. Marriage under the ordinance is sanctioned by the courts, a system similar

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<sup>76</sup>John J. Macionis, *Society: The Basics*, 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2000), 308.

<sup>77</sup>Macionis, *Society: The Basics*, 308.

<sup>78</sup>Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 291.

to the practice of the West. Islamic marriage and the customary marriages are potentially polygamous. Christians, especially Adventist have more questions than answers when it comes to the issue of baptism of polygamous spouses who find themselves in this situation before their conversion. Customary marriage is by far the commonest, and it is estimated that it constitutes 80 percent of conjugal unions.<sup>80</sup> Polyandry, on the other hand, a system which permits women in a few cultures, to marry multiple husbands is unknown in Ghana.

In Ghana marriage is a contract not only between the bride and the groom but between the extended family of the both partners. For this reason marriage ceremonies are well attended by both families. The contract binding customary marriages follow long established customs. The male initiates the agreement by approaching the bride's family with gifts known as a 'notification drink'.<sup>81</sup> The bride's family may check the background of the groom and if their finding is positive, they inform the groom's family, to proceed with the bride wealth which the groom must present as a goodwill gesture to the bride's family. A day is set for both families to meet to formalize the agreement and after the needed formalities, the marriage contract is sealed.

Traditionally, roles for spouses are more defined. For example, the man is expected to provide for his wife and children. The wife is required to take care of the home and respect the leadership of her husband. A breach in such roles may be grounds

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<sup>79</sup>Salm and Falola, *Culture and Customs of Ghana*, 130.

<sup>80</sup>Salm and Falola, *Culture and Customs of Ghana*, 131.

<sup>81</sup>Ibid.

for divorce. Under this system divorce is not as rampant for the reason that experienced couples in the extended family are there to support by way of counseling and arbitration in times of conflict.

### Inheritance

Inheritance describes a system by which the older generation of a kinship group bequeaths property to their young. In Ghana property is transferred by descent, a custom by which members in a society trace kinship over generations.<sup>82</sup> All tribes in Ghana are organized by either a matrilineal descent system or a patrilineal system. The Akan tribe is mostly matrilineal while all others are patrilineal. Under the matrilineal system children belong to their mother's lineage as does their inheritance. Children inherit from their mothers, maternal aunts, and maternal uncles. The same procedure applies to chieftaincy succession. On the other hand under the patrilineal system, children inherit from their fathers and their paternal uncles. The matrilineal system often poses more problems for the bereaved spouses and children than the patrilineal system. For this reason there is a trend where many parents are writing wills in order to ensure that a fair share of their property go to the spouses and children. There is also a law in place (PNDC Law 111), aimed at checking the abuses of both systems by ensuring that spouses and their children get a fair share of the property of a deceased spouse or parent.<sup>83</sup>

### Festivals

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<sup>82</sup>Macionis, *Society: The Basics*, 311.

<sup>83</sup>Gocking, *The History of Ghana*, 202.

March 6 is a special day for Ghanaians because it marks the day Ghana gained her independence from Britain. On this day, school children, the military, and other security agencies put on splendid parades. Normally, the head of state uses the occasion to address the nation. Apart from this, Christians celebrate Christmas and New Year while Muslims celebrate Eid-el-Fitr to mark the end of Ramadan and also Eid-el-Adha, a festival of sacrifice.

All the tribes in Ghana also have their traditional festivals. A few examples include the *Odwira* for the Akan, *Hogbetsotso* for the Ewe, and *Homowo* for the Ga. Though there are differences in the way each tribe celebrates, there is common theme that underlies them all. These occasions are used to remember and honor the ancestors, mourn the dead of the previous year, thank the gods for their protection and for a good harvest, and pray for their protection and blessing for the ensuing year. Chiefs dress in their royal costumes; paramount chiefs are carried in palanquins, and eventually sit in public to receive homage from their sub-chiefs amid drumming and dancing. Many chiefs use the occasion to address the community and also raise funds for community development projectd. Others attend these festivals not for religious reasons but because they are huge family reunions. Some communities organize sports competitions, show movies, and sponsor drama shows.

Every tribe has a complex way of determining their festival dates. For instance, to determine the date for the *Odwira* festival, the Akans divide the year into nine cycles of forty-three days. At the end of each cycle two festivals are celebrated; one on Sunday (*Akwasidae*) and the other on Wednesday (*Awukudae*).<sup>84</sup> The *Awukudae* takes place

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<sup>84</sup>Salm and Falola, *Culture and Customs of Ghana*, 153.

twenty days after the *Akwasidae*.<sup>85</sup> These are minor festivals leading to the main *Odwira* which falls on the ninth cycle of the year, a period calculated to coincide with the first harvest of yams.

### Rites of Passage

Ghanaians believe the soul is immortal and that each person's soul passes through three important stages at birth, at puberty, and at death. These stages are so important that special ceremonies are warranted to commemorate them.

#### Birth

A new baby is considered a visitor from the spirit world so it is not given a family name immediately until the eighth day. However for the sake of identification, it is given an unofficial name called *kra din* translated 'day name.'<sup>86</sup> For example, if it is a boy he is called Kofi, Kwame, or Kwasi depending on whether it was born on Friday, Saturday, or Sunday respectively. If it is a girl it is Afua, Ama, or Akosua for the same days. For the first seven days the baby is in an intermediary state between the spirit world and the mortal world. In this state it is vulnerable to attacks by persons with evil spirits. It is therefore kept indoors away from public view. If it survives until the eighth day then it is an indication that it has come to stay and therefore a rite is required to welcome it officially into the mortal world and a proper name is given to commemorate the event.

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<sup>85</sup>E. H. Mends, "Ritual in the Social Life of Ghanaian Society," *Traditional Life, Culture, and Literature in the Ghanaian Society*, ed. J. M. Essimeng (London, UK: Conch Magazine, 1976), 6.

<sup>86</sup>Joseph K. Adjaye, *Boundaries of Self and Other in Ghanaian Popular Culture* (Westport, CT: Greenwood Publishing Group, 2004), 43.

The naming ceremony differs according to the tribe. The Akan invite both families to the

naming ceremony. The baby is officially introduced. The father gives a name which is announced to the participants. If the parents are Christian, the ceremony is led and finished by prayer and if the parents are traditionalists libation is poured. The baby is made to taste water and wine symbolizing a call to a life of honesty. After the ceremony presents are given to the parents on behalf of the baby, and then a party follows.

### **Puberty**

The stage at which the child transitions from childhood to maturity is marked by puberty rites. Since male initiation is not popular in Ghana, I will dwell on the initiation rites of females. Most female initiation rites take place when girls have their first menstruation. The Ga calls it *Otufo*, the Krobo term it while the Akan rite is *Bragoro*.<sup>87</sup> I wish to highlight the *dipo* rite of the Krobo as an example of puberty rites in Ghana.

The initiation of females into womanhood of the Krobo is of such importance that it is considered taboo for a girl not to be so initiated before marriage. The ceremony takes several days and involves a complex process. Adjaye<sup>88</sup> summarizes it: The initiates as a first step are stripped of their beauty and worth by removing their beads around their waists and then shaved. The second phase involves eating special food and smearing their bodies with a white material and receiving instruction on womanhood from experienced coaches. Next, the girls climb the sacred mountain of the Krobos, where under the direction of a priestess they are made to climb a sacred stone and are officially declared to be women by the priestess. Their return symbolizes victory for the initiated and a

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<sup>87</sup>Salm and Falola, *Culture and Customs of Ghana*, 129.

joyous occasion for the entire community. They are now ladies of honor, richly decorated with beads, ornaments, and earrings. Having thus been adorned they now do a special *dipo* dance, watched by the entire community with much cheering.

## **Death**

The final rite of passage is death.<sup>89</sup> According to Ghanaian worldview death is not an end to existence but a transition from this mortal world to the spirit world. To Ghanaians the greatest honor to a person is shown at his or her death. For this reason children and the bereaved are under pressure to satisfy the expectations of society to the extent that many incur huge debts, even when the family is poor in order to provide the expensive funeral.<sup>90</sup> The status of the dead person determines the nature of funeral ceremony. The funeral ceremony of a child is low key because it is thought that the child's spirit does not fully belong to this world yet. On the other hand, funerals for elders, the rich, and kings, are usually very large events.<sup>91</sup> Ghanaians wear black and red clothing to mourn the dead. Wailing during traditional funerals may be accompanied by dirges intended for the hearing of the dead person since it is believed the spirit of the dead person is still hovering around. Forty days after death a special ceremony is held because it is believed the soul of the departed person finally leaves his or her house for the land of the dead. At the first anniversary, the final rites are performed after which the

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<sup>88</sup> Adjaye, *Boundaries of Self and Other*, 65-73.

<sup>89</sup> Salm and Falola, *Culture and Customs of Ghana*, 129.

<sup>90</sup> Ibid.

<sup>91</sup> Ibid.



widow or widower can remarry and any inheritance distributed.<sup>92</sup>

### Religious Context

The religious context of Ghana is also important for ministry. According to J. M. Assimeng religion could be defined as “that part of human phenomenon which involves an awareness of, or belief in, supernatural or supranatural powers and supramundane truths, issuing forth in worship and way of life (morality) appropriate to the beliefs held.”<sup>93</sup>

In Ghana religion permeates all aspects of life.<sup>94</sup> For this reason one cannot fully understand the culture of Ghana without understanding its religion. Three religious groups dominate the Ghanaian scene: Traditional Religion, Christianity, and Islam.

### Traditional Religion

Traditional religion was the original religion of the people before the advent of Islam and Christianity. Unlike other formal religions, African Traditional Religion (ATR) it is non-proselyting religion.<sup>95</sup> One is born into it and as children grow they become integral part of the belief system of the family or the clan and no attempt is made to covert others into it. Traditional religion has many aspects but for the purpose of this work the following shall be discussed: The Supreme Being, Lesser Gods, Ancestral Veneration, Charms and Amulets, Witchcraft, Priests and Divination, and the Destiny of

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<sup>92</sup>Salm and Falola, *Culture and Customs of Ghana*, 135.

<sup>93</sup>Joshua N. Kudadjie, “Aspects of religion and Morality in Ghanaian Traditional Society with Particular Reference to the Ga Adangme,” in *Traditional Life, Culture, and Literature in Ghana*, ed. J. M. Assimeng (London, UK: Conch Magazine, 1976), 29.

<sup>94</sup>Salm and Falola, *Culture and Customs of Ghana*, 33.

<sup>95</sup>*Ibid.*, 33.

Humanity.

## The Supreme Being

All tribes in Ghana believe in the existence of a Supreme Being, the equivalent of Allah in the Islamic faith or the Christian God.<sup>96</sup> The attributes of the Supreme Being are revealed in His name. According to the *Akwapim Handbook* edited by Brokensha,<sup>97</sup> God is “*onyankopon*” the only great God. Others are “*Odomankoma*” the boundless one, “*Borebore*” the one who hews and fashions, “*Omaomee*,” the one who satisfies, “*Amowia*” and “*Toturobonsu*,” the one who gives sun and rain in abundance, “*Tweadumpong*,” the one who supports. The Supreme Being is the first to be invoked in every libation even though there are no shrines attributed to Him directly. He is therefore worshipped through lesser gods.

## The Lesser Gods

As has been hinted above, since the Almighty God cannot be worshipped directly, He is approached through the lesser gods who serve as His emissaries. They are known as “*Abosom*” in Akan, “*Wodzi*” in Ga, and “*Trowo*” in Ewe.<sup>98</sup> The gods are sometimes associated with elements of nature such as rivers and thunder. Others are associated with human endeavours such as war. For instance, “*Nigbla*” is the God of war of the Anlos of Eweland.<sup>99</sup> Besides, the earth is also venerated as a goddess called “*Asase Yaa*” in Akan.

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<sup>96</sup>Salm and Falola, *Culture and Customs of Ghana*, 39-40.

<sup>97</sup>David Brokensha, *Akwapim Handbook* (Tema: Ghana Publishing Corporation, 1972), 116-117.

<sup>98</sup>Salm and Falola, *Culture and Customs of Ghana*, 40.

<sup>99</sup>Salm and Falola, *Culture and Customs of Ghana*, 40.

The lesser Gods have shrines and priests/priestesses dedicated to their worship. The belief is that the gods protect the community, clan, family, and individuals from harm and danger but when they are offended they can bring curses like diseases and plagues. Their priests offer sacrifices to them on behalf of the community or individuals. When it is perceived that they are responsible for a curse their priests are consulted to determine the cause of the curse, the appropriate remedies are then prescribed, and the needed atonement done to avert calamity.

### **Ancestral Veneration**

It is believed that the dead have just transitioned to another stage in a life without any end. They continue to live in a higher state and possess divine qualities. Hastings articulates this concept:

In most although not in all African religions (among exceptions are the Masai, Nuer and Tiv) ancestors play a major role. They are generally the immediate recipients of most prayers and sacrifices. This reflects the importance of kinship in the ordering of society. Ancestors protect the living but insist upon maintenance of custom, punishing by sickness or misfortune those who breach it.<sup>100</sup>

Reverence is done through libation (a form of prayer), offering of food and animal sacrifices to the stools of the departed chiefs and elders of families. The most important symbol of ancestral veneration is the stool. Brokensha gives the following vivid description of the stool: "The focus of ancestor veneration is the stool, a low wooden seat carved out of one piece of wood according to a specific design that is the symbol of the identity, unity, and continuity of the group. While to sit on the stool indicates political

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<sup>100</sup> Adrian Hastings, "Ancestral Veneration (African)," *A New Dictionary of Religion*, ed. John R. Hinnels (Cambridge, MA: Blackwell Publishers, 1993), 35.

power, the chief also represents the ancestors and as such he links the living and the dead.<sup>101</sup>

Every chief, sub-chief, or family head of all tribes in Ghana has a stool which is believed to be the soul of that group of people.<sup>102</sup> When the occupant passes away, the stool is blackened with a mixture of wine, soot, leaves, egg yolks, gun powder, and the blood of a slain sheep.<sup>103</sup> The stool thus carries the name of the ancestor and is kept among others which are displayed on festival days only as objects of veneration and the worship of the ancestors.

### **Amulets and Charms**

Amulets are made of physical objects believed to ward off mischief.

Brokensha describes that "they may be hair, or teeth of animals, scraps of inscribed leather or paper, human teeth, leaves and shrubs, porcupine quills, feathers, and the like."<sup>104</sup>

Charms and amulet are obtained from fetish priests and sometimes from Muslim mystics. Adherents believe that carrying charms can protect them from attacks of evil powers including witches. They also hold the belief that they bring good luck, such as success in hunting or even a boost in sales to the advantage of merchants. They also believe that some charms and amulets can be used to harm people. Another type of charm

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<sup>101</sup>Brokensha, *Akwapim Handbook*, 115.

<sup>102</sup>Ibid.

<sup>103</sup>Ibid., 116.

<sup>104</sup>Ibid., 118.

or spell which is dreaded by many but does not involve any of the objects mentioned above is what is referred in Akan as *duabo*. Here an offended party, seeking divine justice, may pour out water or wine unto the ground invoking the names of the gods to harm offenders especially when they are not known like an unidentified killer, rapist, or burglar.

### **Witchcraft**

It is believed that there is the existence of a spirit world that links humans to God. This spirit world is endowed with power that could be tapped for either good or evil. It is believed that some humans, through acquisition or by inheritance, can possess this supernatural power to benefit themselves or for mischief. The Akan term for witchcraft is *bayie*, the Gas referring to it as *aye*, while the Ewes refer to it as *adze*.<sup>105</sup> If there is any phenomenon in the Ghanaian worldview that calls for particular mention, it is the fear of witchcraft. Almost every misfortune is attributed to this perceived evil force. Brokensha writes: "When a person lies unaccountably ill, or when his crops fail or when his child dies, or when he meets with an accident, or there is untimely death, it is often attributed to witchcraft which has been initiated by bad feeling. Every misfortune of this nature implies that someone has caused harm."<sup>106</sup>

Men, women, and even children can be accused of being witches or wizards. However, women are accused the most. It is believed that witches can attack at any time but it is widely believed that they operate mostly at night. It is held that at night witches leave people's physical bodies to meet with other witches in their spiritual form. They

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<sup>105</sup>Salm and Falola, *Culture and Customs of Ghana*, 43.

could meet on treetops and other obscure places where they lure human souls to harm them or even eat them resulting in illness or death of the attacked victims.<sup>107</sup>

Determining who is a witch is rather interesting. Anyone who displays an antisocial behavior can be accused of being a witch. If a woman is too quarrelsome, or if an in-law meddles in the affairs of her son's or daughter's marriage, or a rich person is very mean, they can be accused of being a witch. Unfortunately, accused persons are often people with some defect, such as having red eyes. The fear of witchcraft is so prevalent that many who suspect an attack tend to rush to anyone they hope can give them protection, be it a Muslim mystic or a charismatic pastor, or fetish priest, or a diviner who are also called medicine men.

### **Formal Religions**

Islam and Christianity are the two formal religions predominant in Ghana besides traditional religion. Both faiths have had a profound impact on society, not only on the indigenous religion but also on socio-economic development.

#### **Islam**

Islam is the older of the two formal religions that came to Ghana. As early as the eighth century Islam had an impact on the ancient empire of Ghana and the subsequent western Sudanese empires of Mali and Songhai. The leaders of these empires sought to spread their faith southwards. By the 14th century Mande traders and clerics who are direct descendants of these empires introduced the Islamic religion to present day Ghana,

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<sup>106</sup>Brokensha, *Akwapim Handbook*, 118.

<sup>107</sup>Brokensha, *Akwapim Handbook*, 119.

first to the northern regions of Ghana, and later to the Ashanti chiefs and kings.<sup>108</sup> The influence of Muslims in the Asante courts had increased greatly by the 18th century.

The penetration of Muslim traders into Asante in general and Kumasi in particular probably began in the reign of Osei Kwame (1777-1801) who is said to be a Muslim at heart. The process gathered momentum during the reign of Osei Bonsu for when both Bowdich and Dupuis visited Kumasi they found about 1,000 Muslims living there under the leadership of the scholar Muhammad al-Ghamba referred to as Baba in the European records<sup>109</sup>

Later another wave of Hausa Muslims, fleeing the nineteenth century jihad of Uthman dan Fodio in northern Nigeria, settled in the northern region of Ghana.<sup>110</sup> This exposed the northern part of the country to greater Muslim influence.

Over the years as the northern tribes migrated to the south they brought their faith with them, forming small Muslim communities called *Zongo* in the urban centers where they built their mosques for worship.

Most Muslims in Ghana are Sunni. An unorthodox mystical form of Islam called Sufism is also common, represented by the Tijaniyya and Qadariyya brotherhoods.<sup>111</sup> A different faction of Muslims to reach Ghana is the Qadiani faction of the Ahmadiyya movement from India. This group settled around the coastal town of Saltpond. They are known for their vocal anti-Christian rhetoric.<sup>112</sup> On the positive side they do better than their Sunni counterparts in the area of formal education, vocational training, and the promotion of health.

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<sup>108</sup>Salm and Falola, *Culture and Customs of Ghana*, 51.

<sup>109</sup>Adu Boahen, *Evolution and Change*, 25-26.

<sup>110</sup>Salm and Falola, *Culture and Customs of Ghana*, 52.

<sup>111</sup>*Ibid.*, 53.

<sup>112</sup>*Ibid.*



The impact of Islam in Ghana is quite remarkable. Today it is estimated that 20 percent of Ghanaians are Muslims, making the Islamic religion and culture one of the forces to be reckoned with. Muslim dress,<sup>113</sup> the Islamic long robes and their associated head veils for women, have become the dominant clothing for the tribes of the northern territories as well as in the *Zongo* settlements in the urban centers around the country.

Islamic clerics were the first to introduce formal writing and the Arabic form of religious education into the country. Though Arabic education was restricted to adherents of Islam before colonial rule, it was the only writing available for record keeping at the traditional courts.

Another impact that relates to Islam is the spread of the Hausa language as a sort of lingua franca for many communities in the north whose many different tribal dialects hampered easy communication among the tribes. Due to the prevalence of Hausa, many tribes in the south think, though erroneously, that all the northern tribes are Hausas.

The development brought about by the Ahmadiyya sect is remarkable. This group has contributed to the educational and health situation of the country by providing many schools and hospitals. Another positive aspect is that the Muslim Representative Council has allowed Muslims to work with the government and Christian groups to manage religious, social, and economic conflicts.<sup>114</sup>

### Christianity

The spade-work for the spread of Christianity in Ghana is credited to many

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<sup>113</sup>Salm and Falola, *Culture and Customs of Ghana*, 52.

<sup>114</sup>*Ibid.*, 54.

missionary groups such as Roman Catholics, Moravians, Anglicans, Wesleyans, the Basel Mission, and the Bremen Mission. Later others including Seventh-day Adventists and Pentecostals followed.

The first missionary to set foot in the Gold Coast was a Roman Catholic priest in 1471. He was a chaplain to the Portuguese traders in the region.<sup>115</sup> He made no impact on the population since his pre-occupation was the traders. Catholic impact was felt only when they re-entered the country in 1888 in the south, and in 1906 in the north. The Moravians followed in 1737 without success.<sup>116</sup> The Anglican Society called the Society of the Church of England for the Propagation of the Gospel (SPG) joined in 1752. Their missionary, Rev. Thompson, was not directly successful but his endeavors paid off later when one of the three boys he sent to England for missionary training returned to continue the work in 1766 with some success.<sup>117</sup>

The Basel Mission was the first to register considerable success. All the missionaries sent before 1828 died. Another set of three were sent in 1832. Two died but one, Andrea Riis, survived and is credited as being the father of Presbyterianism in Ghana. Riis discovered that the mountains of Akwapim were healthier for the missionary team and therefore they moved the headquarters of the mission from Accra to Akropong from where their work spread to other parts of the country. Their main strategy for growth was through the establishment of schools which produced many converted graduates.

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<sup>115</sup>Jude Harnah, "Ghana," *Encyclopedia of Missions* (Grand Rapids, MI: Baker Books, 2000), 390.

<sup>116</sup>Adu Boahen, *Evolution and Change*, 78.

<sup>117</sup>*Ibid.*, 79.

The coming of the Wesleyans was intriguing, for it was the Anglican missionaries, Philip Quarcocoe, and others, who having formed a society for the study of Scripture in 1831, consulted with the Governor of the Gold Coast, Captain Maclean, to press for missionaries to be sent to the country and it was Wesleyan missionaries who responded to the call.<sup>118</sup> The first missionary, Joseph Dunwell, arrived in 1835 but died shortly. Rev. and Mrs. Wrygly followed only to suffer the same fate. The next missionary who survived was Thomas Birch Freeman and success crowned his efforts.<sup>119</sup>

### **The Adventist Church in Ghana**

In this section, I wish to give a brief history as well as list some recent development of the Adventist Church in Ghana, highlighting the East Ghana Conference, the immediate context of this project.

Francis Dolphin from Apam, a coastal town of the Gold Coast, is credited as the founder of Adventism in Ghana. He was converted by reading an Adventist tract, "The Present Truth" in 1888.<sup>120</sup> The zeal of Dolphijn was such that he began sharing the light he had to members in his town until he formed a group of interested persons seeking to learn more. He then wrote incessantly to the General Conference to send missionaries to the town to plant a church. The first missionary sent was Lawrence Chadwick to do a

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<sup>118</sup> Adu Boahen, *Culture and Change*, 80-81.

<sup>119</sup> Ibid.

<sup>120</sup> "Ghana," *Seventh-day Adventist Encyclopedia* (Washington, DC: Review and Herald, 1966), 460.

feasibility study of the field in 1892, followed by Karl G. Rudolf and Edward Leroy Sanford in 1894 as permanent missionaries.<sup>121</sup>

Later the mission headquarters moved from Apam to Cape Coast where some of converts were won through the efforts of the missionaries including Dudley Hale, George and Eva Kerr, and local laity, especially Francis Dolphijn and George Grant. One of the early converts in Cape Coast was C. A. Ackah whose dynamism and desire to convert his own Nzimah people opened a new phase in the work of Adventism in the Gold Coast. He moved from Cape Coast to settle in Kikam his home town for the sole purpose of planting a church there. He started a school in 1907, and through this, won many converts.<sup>122</sup>

Later three pioneers from Cape Coast, namely, William Dawson, Francis Dolphijn, and George Grant took the message to the Ashanti, finding some interests in Agona.<sup>123</sup> In 1914, W. H. Lewis, a missionary, located a site for a new headquarters at Agona where Chief Kwame Boakye, who had earlier offered his palace to some missionaries as temporary headquarters, gave a big parcel of land to build a school and a house.<sup>124</sup> One factor that convinced them was the Sabbath truth since in the Akan tradition, God is called "*Onyame Kwame*" meaning "The God of Saturday."<sup>125</sup> The

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<sup>121</sup>Kofi Owusu Mensa, *Ghana Seventh-day Adventism: A History* (Accra, Ghana: Advent Press, 2005), 18-33.

<sup>122</sup>Ibid, 94-97.

<sup>123</sup>Mensa, *Ghana Seventh-day Adventism*, 128.

<sup>124</sup>*SDA Encyclopedia*, 1966 ed., 460.

<sup>125</sup>Mensa, *Ghana Seventh-day Adventism*, 128.

message caught fire and started spreading until it reached the other regions of Ghana.

Agona thus became the hub of Adventism, replacing Kikam.

Today the Adventist Church in Ghana has expanded considerably. The Ghana Adventist Church has attained the status of a Union Conference, with six conferences one mission. According to the "General Conference Statistical Report of 2009"<sup>126</sup> it has 1,064 churches, and 339,402 baptized members. It has many schools, twelve hospitals and clinics, one teacher training college, and one university.

Koforidua, the capital of the eastern region of Ghana which also is the territory of the East Ghana Conference today, has been an important mission post of the church since 1931.<sup>127</sup> When the South Ghana Conference was created in 1987 the eastern region formed part of it. In 1999 it gained conference status. Membership stood at 30,247 in 2009.<sup>128</sup> The eastern region of Ghana has a population of 2,509,646. All tribes mentioned earlier have representation there due to the fact that the land is rich for farming.

Koforidua has a population of 87,000 and is 85 kilometres from the capital city, Accra.

### **Implications for the Project**

A careful analysis of the Ghanaian context above reveals many opportunities as well as threats for the proposed small group project.

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<sup>126</sup>*Seventh-day Adventist Yearbook* (Hagerstown, MD: Review and Herald, 2009), 439.

<sup>127</sup>*SDA Encyclopedia*, 1966 edition, 460.

<sup>128</sup>*Seventh-day Adventist Yearbook*, 2009 ed., 439.

### Opportunities

1. The population of Ghana and East Ghana which stands at 25million and 2.5million respectively present great opportunity for numerical growth which is one of the main objectives for a small group ministry.
2. The peaceful co-existence of all the tribes in the Eastern Region as well as the nation as whole is a recipe for success since all tribes could fellowship in a small group setting without animosity.
3. The stable political situation which exists today after much instability in the past is an opportunity for the Ghanaian leadership to pursue aggressive evangelization such as proposed by the project.
4. The extended family system of Ghana provides a good framework for the project. In all tribes the people love to work together, to fellowship, and support each other.
5. The Ghanaian society is intrinsically religious. This is demonstrated by the fact that religion permeates all aspects of life. Before the advent of Christianity God was already known and worshipped in a traditional way. Festivals, the chieftaincy institution, and rites of passage are all underpinned by religion. This facilitated the entry of the formal religions including Christianity. Small group evangelism therefore should fit well with the cultural aspects if carefully planned and executed.
6. Christianity co-exists peacefully with Islam in Ghana. This implies that with the right approach, Christians can have inroads into Muslim dominated areas through small groups.

7. The Adventist Church enjoys an appreciable degree of respect in Ghana. This presents an opportunity for a program of small groups, more so when such groups make provision for acts of kindness as envisaged by the project.

#### Threats

1. The first threat that the Ghanaian culture presents is syncretism. When Christians are not well educated spiritually they tend to mix up values of opposing religions. The project provides lessons for true spiritual transformation.

2. The prevalence of unemployment and poverty is another threat for many people in Ghana which is unfavorable for any endeavor in Ghana including the proposed project. To alleviate poverty the project includes in its lesson outlines education on stewardship topics like career guidance and wise financial management.

3. The fear of evil spirits is another serious threat in the culture of Ghana. Many Christians continue to dread the concept of witchcraft and tend to approach any religion that promises some hope and relief. The project include the topic, 'God's power over evil spirits' to help educate members with the biblical truth about such issues and also to offer prayer to free those who are truly affected.

4. The existing program-oriented structure of the Adventist Church could stand in the way of the project. To meet this challenge, the project proposes the involvement of all stake holders in the planning and execution of the project for collective ownership. Next, the project shall again begin small from one church hoping to expand, instead of being imposed from the top.

## CHAPTER 4

### SMALL GROUP EVANGELISM FOR EGC

#### Introduction

The average church growth rate of the East Ghana Conference (EGC) between 1999 and 2009 was 4 percent<sup>1</sup> which is almost the same as that of the Ghana Union Conference (GUC) which stood at 4.4 percent<sup>2</sup> for the same period. However the EGC could have performed far better had it discovered an effective means of engaging the majority of its membership in ministry. To overturn this situation this chapter proposes that a small group strategy to involve the majority of the members will result in much better growth.

The chapter uses a logical frame work analysis, a tool for project strategic planning that spells out the operational steps required to meet the need for increased participation in ministry in the EGC. The description of the project's general methodology includes objectives, activities designed to achieve the objectives, a Gantt Chart that lists a time-line for all activities, and the plan for careful evaluation. The implementation will take place at a future date when the writer/facilitator returns to Ghana after graduation.

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<sup>1</sup>East Ghana Conference, [http://www.adventiststatistics.org/view\\_Summary.asp?FieldInstID](http://www.adventiststatistics.org/view_Summary.asp?FieldInstID) (accessed April 21, 2011).

<sup>2</sup>Ghana Union Conference, [http://www.adventiststatistics.org/view\\_Summary.asp?FieldInstID](http://www.adventiststatistics.org/view_Summary.asp?FieldInstID) (accessed April 21, 2011).



## General Methodology

Project strategic planning will be the main method used. Strategic planning is defined as “the process whereby managers establish an organization’s long term direction, set specific performance, develop strategies to achieve these objectives in the light of all the relevant internal and external circumstances, and execute the chosen action plans.”<sup>3</sup>

A strategy on the other hand, which is the main component of strategic planning, is defined as “the art and science of combining the many resources available to achieve the best match between an organization and its environment”<sup>4</sup> To enhance easy understanding a logical framework analysis will be used. As part of the project process the following steps will be followed. The writer of the project will assume the role of facilitator to guide the process while the EGC will set up a project oversight committee to manage its process. One church will be selected by the conference where the project will be tested for a period of three years. Deeper commitment and rapid growth which will result from the introduction of the small evangelistic group program is expected to be replicated in other churches throughout Ghana. During each phase of the project cycle, the major stakeholders comprising the administrators of the Ghana Union, the conference, pastors, leaders and church members will be involved in the decision making, planning, and implementation, as and when needed so as to assume ownership.

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<sup>3</sup>Jeffrey A. Moore and Julie A. Vincent, “Strategic and Tactical Planning: From Corporate Level to Department Level,” in *AMA Management Handbook*, ed. John J. Hampton (New York: Amacom, 1994), 1-36.

<sup>4</sup>Randall B. Dunham and Jon L. Pierce, *Management* (Glenview, IL: Scot, Foresman and Company, 1989), 279.

## Logical Framework Analysis

A logical frame could be defined as “an effective technique for enabling stakeholders to identify problems and to define objectives and activities which should be undertaken to resolve them”<sup>5</sup> Log frame analysis employs the use of a log frame matrix and also a Gantt chart. Studying the example in table 1 below, one observes that the matrix is a sort of a table with four columns representing the key expectations of the project arranged in a clear, concise, logical manner. The four categories are Objective/Intervention Logic; Verifiable Indicators, Sources of Verification, and Assumptions.

### **Objective/Intervention Logic**

An objective or goal could be defined as the ends sought (something management is attempting to achieve) which could be conceptualized according to a number of different levels.<sup>6</sup> The last part of the above statement implies that the objective may have different levels. It is these different levels arranged according their broadness or specificity which is referred to as an Intervention Logic. Objectives seek to present the positive mirror image of the problem at stake. For instance, the main challenge facing churches in the EGC is low participation caused by the absence of a working sub-structure of small groups. It follows that the objective of the project seeks to correct this flaw by aiming to increase participation through small groups.

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<sup>5</sup>*Project Cycle Management Training Courses Handbook* (Hassocks, West Sussex, UK: European Commission, 2001), 13.

**Table 1. Logical framework matrix**

OBJECTIVE/ INTERVENTION LOGIC	VERIFIABLE INDICATORS	SOURCES OF VERIFICATION	ASSUMPTIONS
<b>GOAL</b>  To facilitate spiritual and numerical growth in the Adventist Church in Ghana through small group evangelism	1) Increased participation in ministry 2) Majority of churches in Ghana adopt small group system 3) Rapid growth in churches	Ghana union, EGC statistical and other records	Union, EGC and churches committed to program
<b>PURPOSE</b>  To generate rapid growth in one church in the EGC through small evangelistic groups as test case to be replicated in other churches	1) Increase growth rate from 4% to 20% from Y1- Y3 2) Involve 90% in ministry in Church by Y3 3) 20 SEG formed in church by Y3 4) 40 SEG leaders trained Q3 Y3	Church and conference statistical and other records	Conference, pastors and church will commit themselves to the program
<b>OUTPUT</b>  1) Curriculum developed 2) SEG strategy formulated 3) Small groups implemented	1) Feb. Y1 2) Mar. Y1 3) Apr Y1		
<b>ACTIVITIES</b>  <b>1. Curriculum developed</b> 1.1 Get proposal approved 1.2 Develop curriculum  <b>2. SEG strategy formulated</b> 2.1 Guide strategy planning 2.2 Vote strategy documents  <b>3. Small groups implemented</b> 3.1 Start small groups	(Refer to activity schedule )		

<sup>6</sup>H. R. Smith, Archie B. Carrol, Asterios G. Kefalas, and Hugh J. Watson, *Management: Making Organizations Perform* (New York: Macmillan, 1980), 154.

3.2 Evaluate process/outcome			
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Objectives must be specific, measurable, attainable, realistic or relevant, and tangible,<sup>7</sup> and as such, the Logical framework seeks to provide these by breaking the objective into different levels: Overall Goals, Project Purpose, Output, and Activities. From the reverse order logic, the activities flow from output, the output from project purpose, the purpose in turn flows from the overall goal. All the sub-steps mentioned contribute to the same objectives but are differentiated for the sake of their level of broadness or specificity and also for the special characteristics each brings to the whole. The overall goal is the broadest while the activities are the most specific.

### **Verifiable Indicators**

Verifiable indicators set out the project objectives in operationally measurable terms within a specified time frame.<sup>8</sup> This is important in the sense that it serves as the standards for monitoring and evaluation. The indicators may be quantitative which are easy to measure or qualitative which describe a change of attitude which is not as simple to measure such as the development of loving relationship among members.

### **Sources of Verification**

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<sup>7</sup>Harold Kerzner, *Project Management: Systems Approach to Planning, Scheduling, and Controlling* (Hoboken, NJ: Jon Wiley and Sons, 2005), 290-291.

<sup>8</sup>*Project Cycle Management Training Courses handbook* (Hassocks, West Sussex, UK: European Commission, 2001), 29.

Every project requires a project control system that provides key information on the status of the project,<sup>9</sup> so what actually takes place is recorded in order to be compared to the result expected. For this project, record keeping and reporting during and after each activity will include progress reports, financial statements, board minutes, and secretary's statistical reports.

### **Assumptions**

Every plan has critical factors that need to be satisfied either before or during the course of the project in order that the desired outcomes can be achieved and continue to render benefits on a sustainable basis. There might be some factors beyond the control of the managers of the project. It is imperative that these assumptions be stated right at the outset of the project. For instance a basic assumption for achieving success with a program involving a local church in the EGC is the willingness and commitment on the part of the churches members and leaders in question.

### **Gantt Chart**

The Gantt chart which is also known as a project bar chart is a management tool used to graphically present planning information.<sup>10</sup> It is primarily made up with an activity schedule preselected in logical sequence indicating dependencies that exist between activities. Each activity has a corresponding time frame. A bar is then drawn to graphically represent each activity. The chart thus becomes the basis for listing the cost of the project which is needed for the investment decision of the operation. Besides being

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<sup>9</sup>David I. Cleland, *Project Management: Strategic Design and Implementation* (Boston, MA: McGraw-Hill, 1994), 292.

a tool for costing, it is also a standard for evaluation. Tables 1 and 2 are examples of a Gantt chart designed for the project in question.

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<sup>10</sup>Rory Burke, *Project Management: Planning and Control Techniques* (Stratford Upon Avon, New Zealand: Promatec International, 1999), 154-155.

Table 2. Gantt chart

GANTT CHART—YEAR ONE													
ACTIVITIES	J	F	M	A	M	J	J	A	S	O	N	D	
													PA
													TA
<b>1.1 Get Proposal approved</b>													
1.1.1 GUC accept proposal													L
1.1.2 EGC accept Proposal													L
1.1.3 Church vote proposal													L
<b>1.2 Develop curriculum</b>													
1.2.1 Review training manual													L
1.2.2 Develop Curriculum													L
1.2.3 Print materials													S
<b>2.1 Strategy formulated</b>													
2.1.1 Review strategy concept													S
2.1.2 Form planning team													L
2.1.3 Guide strategy planning													L
<b>2.2 Vote strategy document</b>													
2.2.1 Board adopts strategy													S
2.2.2 Church votes strategy													S
2.2.3 Hold revival in Church													
<b>3.1 Implement small groups</b>													L
3.1.2 Introduce leaders class													L
3.1.3 Start one small group													L
3.1.4 Leaders start groups													S
<b>3.2 Evaluate output/ outcome</b>													
3.2.1 Monitor progress													S
3.2.2 Evaluate the process													L
3.2.3 Evaluate outcome													

Key: PA- Planning Advisor; TA- Training Advisor; L- Lead Role; S- Support Role.

**Table 3. Gantt chart year 2 and 3**

GANTT CHART	YEAR TWO				YEAR THREE				L	S
	Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4		
<b>ACTIVITIES</b>										
<b>1.1 Get Proposal approved</b>										
1.1.1 GUC accept proposal										
1.1.2 EGC accept Proposal										
1.1.3 Church vote proposal										
<b>1.2 Develop curriculum</b>										
1.2.1 Review training manual										
1.2.2 Develop Curriculum										
1.2.3 Print materials										
<b>2.1 Hold SEG strategy seminar</b>										
2.1.1 Form planning team										
2.1.2 Review strategy concept										
2.1.3 Guide strategy formulation										
<b>2.2 Vote strategy document</b>										
2.2.1 Board vote document										
2.2.2 Church Vote document										
2.2.3 Hold revival in Church										
<b>3.1 Implement small groups</b>										
3.1.2 Start group leaders class									L	
3.1.3 Start one small group										S
3.1.4 Leaders start groups										
<b>3.2 Evaluate output/outcome</b>										
3.2.1 Monitor progress										S
3.2.2 Evaluate the process									L	
3.2.3 Evaluate outcome										

Key: PA- Planning Advisor; TA- Training Advisor; L- Lead Role; S- Support Role.



### **Description SEG of the EGC**

As indicated earlier, the strategy proposed for the EGC involves the use of a logical frame matrix and a Gantt chart. Below are listed the components of the logical frame.

#### **Overall Goal**

The first level of objectives is the Overall Goal. As indicated in table 1, it is “to generate spiritual and rapid growth in the Adventist Church in Ghana through small group evangelism.” Since the Adventist Church in Ghana consists of a union with six conferences with multiple sets of administrators, an overall goal aimed at reaching every part of the country is very broad, whose achievements and goals go beyond the project time limit of three years. It represents the final impact that the project will have on the churches in Ghana. It is important, though, to state it since it serves as the driving force for the entire project. It can be achieved only if the immediate model succeeds and is subsequently embraced by the entire church in Ghana.

#### **Purpose**

The second level is the Project Purpose. This represents the specific objective of the project. In this case it is the introduction of the project at the local church selected. For the entire three year period every action will be geared toward its achievement. As stated in table 1, the purpose is “to generate rapid growth in one church in the East Ghana Conference as a test case to be replicated in other churches in Ghana.” As mentioned earlier this is a more specific objective since it limits its operation to one church located in one conference. This is the objective that will receive most of the attention for the

three-year period. The success that this brings is what will attract other churches to emulate and also push for the achievement of the overall goal just described above

### **Output**

The output specifies the main result areas that the project hopes to achieve in logical phases. In reference to the log frame under discussion, they are curriculum developed, small group strategy formulated, and small groups implemented. In other terms, these three broad targets are in the project process. The third cannot be achieved without the second, and the second, without the first. These form the basis of the detailed activities in the Gantt chart.

### **Verifiable Indicators**

Verifiable Indicators are the measurable targets at various stages of the project. The Overall Goal, the Purpose, and the Output have their corresponding levels of Indicators. Since the overall goal is broad, it follows that its verifiable indicators are equally broad. From the sample in table 1, they are “increased participation in ministry” as the majority of churches in Ghana adopt the small group system and “increased membership growth rate.” The indicators for the output on the other hand are more specific: increase in growth rate from 4 percent to 20 percent by year 3, 90 percent involved in ministry by year 3, 20 small groups formed by year 2, and 50 small groups formed by year 3. These can be measured easily during or at the end of the project. They are therefore useful tools for monitoring and evaluation.

### **Implementation Plan of the Strategy**

Plans will remain useless if they are not accompanied with a plan of

implementation. The plan of implementation is the tactical phase of the project.

According to Bud Wrenn, “The tactical dimension of planning addresses and defines the day-to-day operations of the organization, identifies and holds accountable those responsible for related tasks and actions, and specifies the timing for accomplishment of those tasks and actions.”<sup>11</sup>

The plan will comprise the execution as well as an evaluation as included in the Gantt chart shown in tables 2 and 3. Both will be discussed in detail in relation to the small evangelistic groups of the EGC.

#### Activities Schedule (Gantt Chart)

The eighteen separate activities recorded in the left column of the Gantt chart are an expanded version of three output areas of the log frame matrix: curriculum developed, SEG strategy formulated, and small groups implemented. These are then broken into six sub-activities under the activity section of the same log frame matrix, before finally breaking them further into eighteen activities as already mentioned (see table 1 and 2). Each activity and sub-division will be discussed below.

#### 1.1 Get Proposal Approved

The larger context being Ghana and as indicated in 1.1.1, the Ghana Union of Seventh-day Adventists needs to be contacted first for approval. Under the Assumptions section in the matrix of table 1, the Union is listed as a major stakeholder. The meeting is planned for February of year 1 where the small group proposal will be studied and

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<sup>11</sup>Bud Wrenn, *Innovative Planning: Your Church in 4-D* (St. Louis, MO: Chalice Press, 2009), 88-89.

approved. The Union, having on its committee all the leaders of the various conferences has the capacity to sensitize all the field leaders in whose field the program will be replicated in the future. The next step, 1.1.2, the EGC as the immediate context also needs to review and approve the plan since they will have general oversight of the project. In fact without their cooperation the project cannot start. They have the responsibility to select a church which they consider appropriate where the project can be tested. The church should be the right size considering the leaders needed for training and also the small groups needing to be created. The next step, 1.1.3, takes the project to the next level by requiring the selected church to approve the plan by March of year 1. Before the vote of the local church, the facilitator will perform a preparedness audit to test readiness of the pastor, current leadership, and the opinion leaders, whose support are imperative for the program to succeed.

## **1.2 Develop Curriculum**

The first output step, 1.2.1, allows for the review of the lesson outlines by a body set up by the conference by March of year 1. It is expected that the facilitator would accept suggestions for any necessary revisions. This will form the first step toward the development of the curriculum. The next stage, 1.2.2, is to determine by whom, when, and how the curriculum will be developed.<sup>12</sup> It follows therefore that a time table, program, and personnel will be decided. Step 1.2.3 makes provision for printing the

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<sup>12</sup>Jon Wiles, *Curriculum Essentials: A Resource for Educators* (Boston, MA: Pearson/Allyn and Bacon, 2005), 5.

materials needed. The conference would be expected to provide the budget for printing and other initial costs since they own the project for the purpose of replication

## **2.1 Formulate Strategy**

The first activity, 2.1.1, is to organize a seminar for leaders and members. Lesson topics will include understanding the kingdom of heaven, a theological basis for small groups, leading small group meetings, and small group leaders' training classes. At the next stage, 2.1.2, a planning team will be selected between April and May from the church who will work to develop a strategy document. The board can play this role should the church so desire. Whichever route the church may take, the pastor of the church as well as the key leaders of the church should be included in the team. The next step, 2.1.3, makes provision for the preparation of the strategy document. Here the facilitator plans to guide the team to analyze their environment in order to discover their strengths, weaknesses, opportunities, threats (SWOT), state their mission and vision, and formulate the small group strategy which includes the plan for implementation and evaluation.

## **2.2 Vote Strategy Document**

Since not all of the church board members may have been involved in the preparation of the strategy documents, 2.2.1 makes provision for the document to be reviewed by the board. Time must be given for careful study and understanding of the process. When the board is well informed they become better able to help the rest of the church members accept the concept. The board should also give this a meaningful vote. The following quotation explains what a meaningful vote is. "A meaningful vote not only means 'we are definitely in favor' but also 'Count on us for whatever it takes to get the

job done!’ People who have a real part in helping to shape the objectives are more likely to be motivated to give their support to help accomplish these objectives.”<sup>13</sup>

While reviewing the plan of implementation the commitment of all personnel who will have part to play in the process will be sought. It is important to involve the entire church in voting the document. Since the small group concept aims at mobilizing the entire church, as many members as possible need to be present. A poorly attended business meeting might signal a dangerous lack of interest, since the members are the foot soldiers for the entire program. Section 2.2.3 proposes a revival involving prayer and fasting to prepare the hearts and minds for the success of the program. The period will also be used to emphasize all the essential points that everyone need to know before the small group program begins. The presence of the conference officers and other directors would play a key role in emphasizing the importance of every-member participation.

### **3.1 Implement Small Groups**

Section 3.1.1 starts in June of year 1 by calling for the establishment of a leaders’ training class. This is the first step to select leaders for the ministry. As Tim Stevens and Tony Morgan state in their book, *Simply Strategic Stuff*, “you shouldn’t commit to starting a program without first selecting a leader.”<sup>14</sup> The training will be once a week with the proviso that attendance is a must for all potential group leaders. Scott Boren and

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<sup>13</sup>Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: Broadman Press, 1985), 81.

<sup>14</sup>Tim Stevens and Tony Morgan, *Simply Strategic Stuff: Help for Leaders in the Details of Running a Church* (Loveland, CO: Group Publishing, 2003), 45.

Don Tillman's in their book *Upward, Inward, Outward, Forward*,<sup>15</sup> suggest that the following lessons should be taught: Tapping into God's Power, Knowing the Word, Loving One Another, Reaching Out, and Leading a Small Group. The facilitator will lead the class for a period of three months then hand it over to the pastor and his local assistant. The training will be followed by phase, 3.1.1, the starting of one small group. The facilitator plans to begin one group for which the potential leaders of the future group will be members, running from June to August of year 1. The intention is to avoid the danger of beginning too big too soon. Bill Donahue states: "Pulpit announcements, launching too many groups too soon, not planning for success, and not allowing for the training and development of future leaders can stifle attempts at developing groups."<sup>16</sup> The facilitator will lead by example, guiding the leaders through hands on training. The next step, 3.1.2, provides for the trained leaders to start new groups. Trained leaders will not be hurried into starting groups until they are ready to do so. For accountability purposes the church will record and approve the commencement of all groups.

### **3.2 Evaluate Process and Outcome**

The next activity, 3.1.2, is to monitor progress. Project monitoring can be defined as the systematic and continuous collection, analysis, and use of information for management control and decision making.<sup>17</sup> In this regard records will be kept for the purpose of presenting reports on meetings, training sessions, the strategy formulation

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<sup>15</sup>Scott Boren and Don Tillman, *Cell Groups Leader Training: Trainers Guide* (Houston, TX: Cell Group Resources, 1984), 226-272.

<sup>16</sup>Bill Donahue, *Leading Life Changing Small Groups* (Grand Rapids, MI: Zondervan, 2002), 183.

<sup>17</sup>"Monitoring and reporting," *Project Cycle Management Training Courses Handbook* (Hassocks, West Sussex, UK: European Commission, 2002), 55.

seminar, leaders' classes, group training, small group meetings, attendance, surveys, funds used, etc. These records will be analyzed and discussed at short intervals agreed upon by the church. Where deviations are spotted immediate adjustments will be made to insure that the project stays on track. Process Evaluation, 3.2.2, will be done to assess the success of each activity undertaken in meeting its intended goal. On the activity schedule eighteen activities are planned. Through process evaluation, each of these activities will be assessed to ascertain its rate of success. These assessments could be done while each activity is in progress or when completed. For instance, leaders and members may want to assess the rate of success of the seminar or the pilot small group. Outcome Evaluation, 3.2.3, will be done at midterm and at the end of the 3-year project (see table 2). Emphasis will be on measuring the objectives set out in the log frame matrix against the results achieved (see table 1). The purpose of the midterm evaluation is to provide for interim outcome assessment for necessary corrective action to guide the process before the end of the term. The evaluation at this period will ascertain the degree to which the project is achieving the targets set. An example of questions to be answered could include, Can we achieve our membership growth rate target of 20 percent based on our present achievement? Borrowing from Donahue book; *Leading Life Changing Groups*, the following could be added: How are our groups doing? How are our leaders doing? How are meetings going?<sup>18</sup> For the final evaluation, 3.2.3, a survey will be conducted to discover the impression of all the major stake holders, such as the members, church leaders, and the conference and union leaders. The evaluation team will review the degree of success in regard to each activity asking questions like, did we achieve our

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<sup>18</sup>Donahue, *Leading Life Changing Small Groups*, 192-193.



purpose? Can our success attract other churches to emulate what we did? The observations and evaluations made by the stake holders could then help decide what will be done in the future in regard to replication.

### **Summary**

This chapter has described the project strategy for small group evangelism which aims at changing an existing attitude of doing church in Ghana in general and in the East Ghana Conference in particular. It aims at involving the major stakeholders on whose shoulders the onus of change will rest. Using a logical frame work matrix and a Gantt chart the objective plus all activity steps are clarified. The writer, who will also serve as the facilitator of the project at a future date, plans to start small with one church on an experimental basis. Granted that the right commitment and cooperation will come from all the major stake holders, the project seeks to generate increased participation in ministry and rapid growth that would catch the attention for other churches for replication

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The reason for writing this dissertation is to send a wakeup call to Seventh-day Adventists in Ghana with special reference to the East Ghana Conference to rethink the way ministry in the church is carried out. The traditional program-oriented system, in which many departments and ministries compete for the little time on the Sabbath with programs, though still useful in many ways, needs a new approach in which all members could be challenged to be involved every day of the week in prayer, study, devotions, outreach, and accountability. The success of this concept would not undermine congregational worship and ministry but would enhance it. It is in light of this need that I proposed a program of Small Group Evangelism to be tested in one church in the East Ghana Conference of Seventh-day Adventists. It is hoped that the success achieved in that project would inspire others to replicate the same type of program in other churches. I hope the introduction of the concept will bring many advantages including leadership multiplication, more loving involvement in the community, character transformation, and rapid membership growth. It must be noted that the "Evangelism" terminology in the name does not limit the intended program to outreach but rather is used in a holistic ministry sense. The project protocol is discussed below, after which a summary and various conclusions drawn from the research are presented.

## **Summary**

I have set out the project strategy by using a log frame analysis and a Gantt chart. The program is intended to start when I arrive in Ghana, hopefully by 2013. The first contact will be with the Ghana Union, then the East Ghana Conference, seeking their approval of the concept and their commitment to the use of the lesson outlines. Thereafter the EGC will be asked to select one church in which the experiment will take place. From that point on the selected church becomes the epicenter of the implementation. A committee shall be selected to draft the strategy for the corporate church with emphasis on small group ministries. Once voted by the church, a revival will be held for the Spirit's guidance in the implementation process. One small group led by the facilitator shall begin on a pilot basis for a period of three months in order to give hands-on coaching to potential group leaders. Thereafter leaders trained through the pilot group shall begin leading their own groups; however, they will not be rushed into leadership until they are ready. The church and the new groups shall monitor their progress to ensure that the project stays on course. Subsequently, quarterly, mid-term, and end of term evaluations will be done during the course of the program. It is hoped that the model will bring about the intended success leading to replication in other churches in Ghana.

## **Conclusions**

### **Need for Strategic Planning**

Many churches need more attention in the area of strategic planning. Many churches only do operational planning such as an annual budget and neglect strategic planning which is the foundation of success. In many instances the environmental context

is not taken into consideration. Goals and objectives are not carefully crafted and the result is short-sighted operations. This situation makes it difficult to envisage the right changes needed for rapid growth. In the absence of strategic thinking and acting many feel comfortable with the old way of doing things, and for that matter resist change. Some even look at visionary leaders with suspicion. The church needs education in the area of effective decision making so as to formulate and implement the most appropriate small group strategies.

#### Challenge of Leadership Training

Many churches elect leaders without giving them systematic training to equip them in their role either because they lack the skill to do so or due to negligence. Christ trained His disciples well before sending them out. This must be emulated. When leadership is not multiplied the sheep wander without shepherds to guide them and that stifles rapid growth. The pastor and the few leaders in Ghana are often overstretched causing burnout in many cases.

#### Call for Ministry Participation

Christ's mandate in Matt 28:18-20 is directed to all members of the church. Members need to be taught that they form part of the priesthood of believers as stated in 1 Pet 2:9. To qualify every member for ministry, the Holy Spirit gives gifts. No one therefore has an excuse to be despondent. The challenge is that whereas many are willing to work, they lack the requisite training and motivation. Leaders must help members to discover their gifts and also organize work for them.

## **Recommendations**

### **Recommendation to Administrators**

Administrators in the Ghana Union and the East Ghana Conference in particular hold key positions among the stakeholders of the project. Without their approval and commitment of those administrative entities the whole program could fail. To them I humbly submit the following recommendations: First, they need to accept that the change envisaged is possible through the enabling power of the Almighty. Leadership faith in success is what initiates change. Second, they need to be willing to provide the financial support needed for undertaking the project. Transportation, printing of materials, and feeding some participants are some expenses that the conference administrators should be willing to sponsor. They also need to use the church channels under their care to communicate and motivate the church leaders to accept to embark on the project. I recommend that camp meetings and other big meetings be used to inspire faith in the project. Again they have to be active participants in the planning and the implementation process so as to assume ownership of the project. Administrators need to help in the supervision and monitoring process through annual statistical reports.

### **Recommendation to Pastors**

Pastors are the first in line in the field. Their first duty is make every effort to understand the small group concept. They need to be well informed to ensure that they will be ready to help guide the process since they are the ones who will have the responsibility of facilitating the whole process. To inspire confidence in small groups,

members need to see their pastors as active participants during the experimentation phase as well as the actual implementation process.

Pastors also have a duty to cooperate with the facilitator in planning all the steps of the project. They will have to organize revivals for spiritual readiness that is needed for the entire process to be successful. They need to ensure that proper records are kept by small group leaders for evaluation purposes. To ensure leader multiplication, leadership training must be given special attention. Pastors need to submit reports to the conference that will help inform the conference leaders on the progress of the project. Finally, pastors need to personally pray and humble themselves to the promptings of the Spirit since leaders can only transform others when they themselves are transformed.

#### Recommendation to Church Members

Church members are the most important link among the stakeholders. They are the foot soldiers in the Lord's army. The most important thing is for each person to make a personal commitment to support the program. Next, each member needs to seek the Holy Spirit in prayer for guidance. Members ought to commit time as needed for the entire project process: the education, the planning, the revival, experimentation, and execution phases. They should be ready during the small group action period to seek personal growth through personal prayer, group meeting attendance, outreach, and accountability.

The Lord is seeking laborers to work in His fields. Christ said the harvest is plentiful but the laborers are few and for that matter he asked the disciples to pray for the Lord of the Harvest to send more laborers to accomplish the task (Luke 10:2). Many laborers are working, yet many more could be encouraged to join the effort through the

implementation of this project. The good news is that He is ready to bless human effort. I believe there is no task too difficult for the church if all unite their efforts and seek Him wholeheartedly for guidance to do His biddings.

## APPENDIX

### SMALL GROUP TRAINING MANUAL (HIGHLIGHTS)

#### **Introduction**

Many Seventh-day Adventist churches are turning inward; those in the East Ghana Conference are no exception. In other words the church premises have virtually become the center of all ministries. Our passion for individual ministry and evangelism is fading away. Committees and departments compete for the limited time available on the Sabbath. Evangelism has become a one-month event instead of being a lifestyle. Besides, ministry has been left for a few leaders for which our Lord never intended in the gospel commission of Matt 28:18-20. In these last days, the church yearns for a paradigm change. A working structure of small groups is needed to be the basic unit of the current system in which believers will team up, beside the weekly congregational services, in small group action; holding each other accountable for ongoing prayer, study, fellowship and outreach. The EGC evangelistic small groups is designed for this purpose

#### **LESSON ONE**

##### **A. Theological basis for small group ministry**

1. Trinity: The Father, Son and the Holy Spirit; the three Co-eternal persons, in whose name baptism is to be effected, form a divine small group for the salvation of men (Matt 28:19)
2. The nucleus family: Human societies are built upon the union of a man, his spouse and children, a form of small group, for effective upbringing (Gen 1:27-28)
3. Moses example: Upon the advice of Jethro, Moses organized the nation of Israel in transit into small groups for effective leadership (Exod 18:14-27)



4. Jesus example: He called a small group of twelve disciples for special training for the oversight of the early church. Again he sent the seventy out in small groups of two for the first evangelistic thrust (Mark 3:14-19; Luke 10:1-3))
5. The New Testament Church: The first disciples did ministry through small home units. (Acts 5:42)
6. Apostles' era: Barnabas, Paul, Mark, and later, Silas constituted the first small group of missionaries to the gentiles. (Acts 13:2, 13; 15:36-41)
7. The reformers like Charles and John Wesley caused started revival and reformation on the campus of Oxford University through small groups<sup>1</sup>
8. Prophetic Guidance, EG White: "Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the Bread of Life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life".<sup>2</sup>

#### B. Advantages of Small Groups Ministry

1. They are easier to manage: Whereas shepherding a church of 80 or 100 is a burden for one pastor, breaking down the same number to say 10 groups for 10 leaders makes the task easier for each leader as well as the pastor.
2. Fellowship net-working is easier: Since the group is small, contacts, visits, and interactions are faster and simpler.

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<sup>1</sup>J. D. Douglas, Philip Wesley Comfort, and Donald Mitchell, *Who's Who in Christian History* (Wheaton, IL: Tyndale House, 1997), c1992.

<sup>2</sup>Ellen G. White, *This Day with God* (Washington, DC: Review and Herald Pub., 1979), 2002, S. 11.

3. Time flexibility associated with small groups promotes more participation than large groups. Small group members can easily adjust their time and days of meeting in response to changing circumstances. The same cannot be said for large congregational services.
4. In small group setting, leadership is multiplied as many are intentionally trained to shepherd their group members and as the groups multiply so do leadership
5. Many non-church members might feel more comfortable to attend the informal services of the small groups and participate in discussions than they will do in a formal setting.
6. It is easier to hold each other accountable in a small group setting.
7. Attendees of small group meetings may be willing to sign a covenant that might subject calls for accountability to the other members of the group. The same cannot be said for large congregational meetings
8. Members in small groups receive closer attention and care from their leaders than the large groups
9. Ministry becomes ongoing when small groups honor their vows of continual service at home work places as well as in church.
10. Since ministry is ongoing during the week, the Sabbath becomes less loaded, making room for effective worship and fellowship and edification

## LESSON TWO

### A. Planning

A Church plan is the congregation's dream or images of the future written in advance.

In other words planning is predetermining a course of action<sup>3</sup>. As the adage goes; "one who fails to plan plans to fail". From this saying, good planning is inevitable to the success of every organization or every individual endeavor. Planning has the following advantages:

1. Through planning, groups build public commitment for a common objective. When members come together to design a common desired future, the cause is owned by the entire body who feel compelled to be active participants in the implementation process.
2. Ministry projects and programs are coordinated through planning. The planning process brings all leaders and departments together, and helps them perceive ministry in holistic terms, instead of looking at different directions; thus fostering unity of purpose.
3. Plans may come with alternatives for flexibility. Planners are able to discover other equally good courses which could be tapped into should one fail to yield the intended result
4. Plans serve as standards for measuring success. The planning process maps out various targets and activities which serve as benchmarks for monitoring and evaluation
5. Intentional planning is the best antidote to firefighting by leadership, which comes as a result of failure to plan

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<sup>3</sup>Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago, IL: Moody Press, 1997), 289.

## B. Strategic Planning

There many kinds of plans in use in Adventist churches. Common examples are; the yearly budget, quarterly plans, and the weekly Sabbath school program. These are short term plans designed to achieve the long term goals or objectives of the church. The long term goals are set through a strategic planning process. Though most Adventist churches plan for the short term, not many of them develop long term or strategic plans which are so crucial for rapid and sustained growth. The small group system envisaged for the SGC takes advantage of strategic planning.

Strategic planning is the type of plan that predetermines the overall direction of the church towards the achievement of her stated mission. It is usually long term (e.g., 2-5 yrs). In other words it could be described as the long term road map of the church. During the planning process, leaders and members, anxiously desiring to see vibrant church health and growth, intentionally decide to review their reason for existence; analyze their performance and environment; set objectives and develop action steps or methods to achieve them. The action steps provide anticipated time-frame for the purpose of implementation and evaluation. Operational or tactical plan on the other hand is the short term plan designed to achieve the long term goals of the organization. As hinted in the examples above, it breaks goals into shorter periods such as weeks, months, quarters, or year. Strategic planning and operational planning go hand in hand. One is ineffective without the other. Churches therefore become short sighted when the limit themselves to operational planning without basing them on carefully crafted long term strategies. The

discussion of the strategic process below shall follow these steps: Mission determination; SWOT analysis; Vision casting; Strategy formulation.

**1. Determining the Mission:** The first step in the strategic planning process is developing a Mission statement. A Mission statement is a concise summary of the reason of existence of a church. It normally based on the fundamental beliefs or the core values of the church. Presently the Adventist church has 28 fundamental beliefs which could be summed into five core values that dictate the function of the church: Connecting with God (worship), Loving relationships (Fellowship), Spiritual nurture (Teaching), Outreach. (Evangelism), and Ministry Participation (Service involvement) A sample mission statement of a church of small groups might look like this:

- *We exist to win souls into our fellowship, nurture them, and mobilize them through small group to work for the salvation of others*

**2. Strengths, Weaknesses, Opportunities and Threats (SWOT) analysis.** After documenting the Mission statement, the next step is to analyze the context of the church. Contextual analysis takes into consideration; brief historical overview of the performance of the church, and also review of the cultural, religious, and social values of the community in which the church is located. From this analysis, one could discover the internal strengths and weaknesses, opportunities and threats which the community presents. This will avail the church the needed ingredients for setting the right goals and objectives. A simplified SWOT analysis of a typical Ghanaian church might be:

- *Strengths: 1)readiness of laity for service 2) discretionary time available*
- *Weaknesses 1) high illiteracy rate 2)low income levels*

- **Opportunities:** 1) *freedom of religion*; 2) *high religious receptivity*
- **Threats:** 1) *high denominational competition* 2) *Increasing secularization*

**3. Casting the Vision:** The vision refers to the best picture the church expects to see with the introduction of the small group concept. A vision statement is similar to a mission statement but while a mission statement defines the purpose of the church, a vision statement expresses the same idea as a picture which the organization desires to see at a given future date. Example:

- *By the end of Y3, we see a rapidly growing church with members who love the lord and love one another; a growth propelled by self multiplying small groups that engage in ongoing ministry.*

**4. Developing the strategy:** After establishing the vision, the church as a corporate body or each small group now has a reference point to develop its strategy. In this project a small group strategy will be considered: A small group strategy could be defined as the process that determines how the mission of the group could be accomplished<sup>4</sup>. Its formulation involves; setting objectives, determining goals, and deciding on action steps to accomplish them. Objectives and goals are desired outcomes like the vision, but they differ from vision in the sense that, they are more specific, measurable, achievable, as well as time bound; simplified by the acronym, “SMART”. Some use the term objectives and goals interchangeably, but for the purpose of this project, objectives are used as one step broader in scope than goals. The logic is that, the action steps are designed to achieve the stated goals whilst goals are the steps to achieve the objective.

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<sup>4</sup>Aubrey Malphus, *Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 2003), 156.

Some objectives of a small group might be:

- *To double membership and birth a new group by year 3*
- *To guide members deepen their commitment to God by year 3*

Each of the above objectives can be achieved through the pursuit of goals, followed by action steps. For instance, based on the first objective above, the strategy might be:

***Objective:*** *To double our membership and birth a new group by year 3*

***Goal A;*** *through weekly personal and group outreach*

***Action step 1:*** *by inviting nonmembers to weekly meetings. Start; Y1, M2*

***Action step 2:*** *by doing personal or team outreach. Start, Y1, M4,*

***Goal B;*** *through leadership multiplication*

***Action step 1:*** *by selecting apprentices for training. Start Y1, M2*

***Action step2:*** *by attending small group leadership classes. Start1, M3*

From the strategy above, there are two goals: A and B. Each will be achieved by action steps 1 and 2. The goals labeled A, B; in turn, purport to achieve the objective: The strategy as a whole like the one described above forms the foundation on which detailed budgets, short term plans and programs are based.

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## LESSON THREE

### A. Qualification of small group leader

1. **Plan for the Group:** The leader must guide and involve their group members to study their community, establish the mission as a group, cast the vision, and set objectives and goals, and also ensure that members are motivated to implement them. These goals may centre on the core values of the group: Connecting to God through prayer; developing loving community; nurturing for spiritual growth and leadership multiplication; and doing outreach. Others use the terms: looking upward<sup>5</sup>; connecting inward<sup>6</sup>; moving forward<sup>7</sup>; and reaching outward<sup>8</sup>, respectively.
2. **Be an example in spirituality:** The leader shall exhibit exemplary character in speech, comportment and commitment. He must be good reputation within the group and without. He or She must be a person of prayer who accepts the role of leadership as a calling and a passion. Christ's example of leadership by example is the perfect guide.
3. **Caring for Members:** The leader serves as shepherd of the group under the supervision of the pastor and/or the head elder. The different maturity levels of the membership must be noted, ensuring that each member receives the desired attention. He or she prays for, contacts, visits, and nurtures the group members.
4. **Cooperation with the Pastor:** By accepting to lead a group, it is understood that the leader has accepted to cooperate with the church or district pastor and the established

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<sup>5</sup>David Finnel, *Looking Upward* (Houston, TX: Cell Group Resources, 2005), 5-60.

<sup>6</sup>Mark Collins, *Connecting Inward* (Houston, TX: Cell Group Resources, 2005), 5-47.

<sup>7</sup>Michael C. Mack, *Moving Forward* (Houston, TX: Cell Group Resources, 2005), 5-53.

<sup>8</sup>John Egli, *Reaching Outward* (Houston, TX: Cell Group Resources, 2005), 5-53.



church leadership. The small group is never intended to be a separate entity but an integral part of the church and its engine of growth; sharing the same values and aspirations. To facilitate harmony and accountability of operation the leader shall be ready to supply reports to the church as and when needed.

**5. Attend leader's classes:** It is incumbent upon the leader to attend the training sessions regularly to develop the mentoring skills needed. Besides he/she must have time for his own study, devotions, and other church assignments. To facilitate a leader's study, it recommended that, at least, the leader possesses, a bible with concordance, serendipity bible, bible dictionary, a bible commentary.

**6. Be a facilitator or mentor:** During group meetings, the leader facilitates discussion instead of preaching or lecturing. The discussion purports to elicit participation from all members. He/she submits himself/herself for training for the task. He/she comes to group meetings well prepared for the lesson of the day. Good rapport must exist between the leader and the rest of the group membership to enhance participation.

**7. Lead in evangelism:** Readiness to share the gospel is not an option. Failure to promote and actively lead the way in evangelism to expand the group would turn it into a social club which will lead to its demise. Leadership by example is the catch word here. Records of outreach activity must be kept for ongoing assessment to keep the soul winning objective on course.

**8. Support group multiplication:** The goal of the group is to grow in membership and also multiplying leaders who in turn will lead new ones. The leader should be grateful to God for such birthing and should not discourage it. The process to start a new group is

done in cooperation with the pastor and the church leadership. The leader shall endeavor to mentor other apprentices into leaders who shall be capable of leading future groups

### **B. Members' Responsibilities**

- 1. Personal daily prayer and devotion:** The first value of the group is to deepen members' relationship with God. Each member is encouraged to set apart some time on daily basis, outside the meeting time, for prayer, study, meditation, and listening to the promptings of God. This is the powerhouse of the group. The time, place and duration shall depend on the circumstances of each person.
- 2. Christian Walk:** Each member must aspire to grow in character. Spiritual disciplines such as obedience, humility, simplicity, and serving; or living out the fruits of the spirit as outlined in Galatians 5 must be the goal of every group member. No one can transform another until he or she is transformed first. Cognizant of short comings of each person; hearts must be humbled through confession, reconciling with persons at loggerheads, seeking to leave at peace with all persons. Helping the needy and rendering service to the church according to ones abilities must be the goal for each member.
- 3. Hard work and financial stewardship:** Laziness must be eschewed by all members. All must work hard to earn a living. Being irresponsible or always expecting financial help from others when one is not handicapped is unacceptable. Members must be good stewards working hard to earn a living but at the same time planning wisely and living as simply as possible in order set aside funds to help the needy, and also to support the church in tithes and offerings. Members blessed with means should be on the lookout to share their blessings.

**4. Outreach participation:** Contacts and visits cannot be left to the leaders alone. Every member is invited to be part of the process. Invitation must be extended on regular basis to non members to attend meetings. In addition to this, at every opportunity, members through, giving bible studies, literature distribution, acts of mercy, etc; should draw people to Christ via group meetings, and/or to church congregational worship.

**5. Regular meeting attendance:** Group meetings play a vital role in achievement of the small group objectives; serving as a forum in which members bond themselves for continual encouragement, adoration, study, fellowship and evangelism. Time set for meetings and activities must be respected if the interest of the membership is to be sustained. For lively discussion at meetings leaders should encourage the group members to open up. Members must agree to hold each other accountable for the practice of spiritual disciplines that the group covenants to pursue

## LESSON FOUR

### A. Facilitating the Word Group Meetings

**Introduction:** Word study during small group meetings is important to nurturing members for spiritual growth. The word is studied meditatively for application in the lives of members. It is designed to elicit participation from all members. To achieve the above, the following guidelines are suggested:

1. Select a subject for study. The subject could be a psalm, a section of the bible, a parable of Jesus, chapter of the bible, a specific topic; e g, prayer, fasting, etc. For the purpose of illustration: *The parable of the lost coin of Luke 15: 8-10 shall be used*

2. Start the discussion with an ice breaker question. Ice breaker questions are introductory questions purported to encourage people to talk. They are general in nature for which core members as well as visitors may feel comfortable to express their opinion, and also boost their interest for the main study. It might not have direct bearing on the theological content of the text. E.g. in relation to the parable of the lost coin, some ice breaker questions might be:

- Have you ever lost a precious item? If yes what was your reaction?
- What item would you dread losing most and why?

3. The next set of questions is based on the analysis (exegesis) of the text. This has two components: Observation questions and Interpretation questions

- Observation question asks questions like:
  - a. Who is speaking and to whom
  - b. What is the gist of the verse?
  - c. What events precede or follow the text?

- Interpretation questions address the theological meaning embedded of the text.

From ( Luke 15:8-10) example are:

- a. What did the text mean to the first hearers?
- b. What does the woman in the parable stand for?
- c. What is the significance of the lost coin?
- d. What does the diligent searching mean? etc.

- Application questions: This is the part that calls for personal response from the members and quite a good time needs to be spent on it. The response here plays an important role for emulation, growth, and accountability. Examples based on the lost coin are:

- a. What should be my attitude toward the lost?
- b. Where do I fall short in soul seeking?
- c. What change do I pray to take place this week?

### **B. Gospel Presentation**

**Introduction:** Gospel presentation is the first lesson given to a prospect in search of salvation. Every Christian should be equipped to give this simple presentation. The following is an example:

- God created everything. He created mankind in His image and endowed him/her with eternity, righteousness, and the power of free will (Gen 1:1, 27, 31).
- Man chose to disobey God by yielding to temptation of Satan and therefore alienated himself from him leading to sin, suffering, and death (Gen 3; Gal 3:23; Gal 6:23).

- Through love, God provided redemption through Christ, such that whosoever believes in Him should not perish but have everlasting life (John 3:16)
- By truly yielding to the will God, the Holy Spirit comes in to dwell in your heart enabling you to walk according to His will. This experience is called new birth into the kingdom of Heaven (John 3:3)
- *Do you accept this gift of life through Christ by faith?*
- *If yes why don't you pray after me?*

*Oh God, I accept that I am a sinner, please forgive me. Thank you for assuring me a new lease of life through Christ. I accept this gift by surrendering my life fully to you from this day forward. Please accept me into your Kingdom. Thank you. Amen*

### **C. How to memorize important texts**

The skill to memorize key texts in addition to knowing Scripture is a valuable tool for edification and outreach. Group members who follow the plan shall find it extra helpful. The following is a simple guideline adapted from the work of Tim Lahaye.<sup>9</sup>

1. Write the text, reference, and the date that the memorization begins on a 3 x 5 card.
2. Learn verses by grouping them under topics like: God's love, prayer, and salvation instead of choosing verses at random.
3. Memorise a few verses at a time, e.g.; three a week. Always begin with a prayer
4. When alone read the text aloud while picturing it in your mind. If it is not convenient to read aloud, do silent reading. After reading the verse several times, put the card away and try to reproduce the text from memory, referring to it only when needed.

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<sup>9</sup>Tim Lahaye, *How to Study the Bible* (Eugene, OR: Harvest House Publishers, 2006), 139-153.

5. Use any available time you may find such as while waiting for a bus, when having a ride, during your break, etc.
6. Continue adding three verses a week for about seven weeks. After mastering the 21 verses, start a new round.
7. It is helpful to have a partner or partners to mutually hold yourselves accountable.

#### **D. Guide for Personal Outreach**

There are various ways by which a Christian could lead another to Christ. Some main ones are:

1. Make friends with people. There is no better way of influencing people than through friendship.
2. Invite friends and family members to small group meeting as well as church meetings. They may be convicted through appeals, sermons, loving relationships, etc.
3. Do door to door team bible studies whenever possible. For this type know your bible well. It is helpful to equip yourself with a marking plan.
4. Do gospel presentation to introduce non-believers to Christ as a first step before delving into other topics
5. Distribute evangelistic tracts and books such as "Amazing Facts" Discovery bible lessons, "Steps to Christ," etc. These materials have been prepared by experts. They may be the choice of many who want personal studies. In many cases, follow up with a discussion.
6. Show loving concern. Be involved in church or personal community service; helping the needy, the sick, and the like as much as possible

7. Direct people to Adventist evangelistic media such radio, TV (e.g., 3ABN, Hope Channel) and the internet. Where possible view these programs together, followed by a discussion
8. Include in your daily prayer list, persons that need conversion and pray for the Holy Spirit intervention.
9. When possible team up with others in any special church or small group witnessing endeavor



## LESSON FIVE

### Lessons for Spiritual Transformation (Sample)

#### **A. The Kingdom of Heaven**

The Kingdom of Heaven is the spiritual realm ruled by God and populated by all who choose reconcile with Him by living His will. All group leaders and members should understand this concept.

1. Its Inauguration and modeling was done by Jesus Christ at His first advent
2. Its Enabler or Comforter, or the Sealing Agent is the Holy Spirit (John 14:16-19)
3. Entry into it is by New Birth or Conversion (John 3:3)
4. Those born again walk according to the will of God or have transformed character
5. The Cardinal law of the kingdom is to love God and fellow man (Matt 22:36-40)
6. Born again ones(the Saved) have already entered the Kingdom of Grace on earth (Luke 17:21)
7. Only the saved enter into the Kingdom of glory or Heaven at the 2nd Advent (1 Thess 4:17)
8. The gift of the kingdom is eternal life (Rom 6:23)
9. Seek first the kingdom of Heaven and its righteousness (Matt 6:33)
10. Those who correctly perceive the kingdom sacrifice everything to possess it (Matt 13:44)

#### **B. Love**

Love is the basis of all God's commands. Christ pulled this Commandment from the Old Testament and emphasized it (Deut 6:5; Lev 19:18). Small groups grow when

members go beyond rhetoric to share love.

1. God is love (1 John 4)
2. God loved us first though:
  - Creating us in His image (Gen 1:26)
  - Redeeming us through Christ (Rom 5:8)
  - Enabling us through the Holy Spirit (John 14:16-19)
3. Humankind are called to respond by loving God and loving one another (John 13:34)
4. Loving God is expressed through trusting him and obeying his commands or will (John 14:15)
5. Loving one another is not abstract but expressed through virtues (Refer to Phil 4:8) such as:
  - Forgiveness, Merciful acts, Kindness, Tolerance
  - Patience, Tact, Service to humanity, Goodness,
  - Faithfulness, Humility, Reconciliation, Seeking peace, Being fair, etc.
6. If we do not love we are not for Him (1 John 4:7)

### **C. Forgiveness**

Forgiveness is a divine attribute of love which every Christian should cultivate

1. God saves us by forgiving our sins leading us to reconciliation with Him (1 John 1:9)
2. We are called to respond by forgiving others who offend (Eph 4:32; 1 Thess 5:15; 1 Pet 3:9)
3. The mandate is 'forgive and you shall be forgiven (Luke 6:37)
4. Forgive 70 x 7 or simply forgive always (Matt 18:21, 22)

5. Accepting or fault and confessing to one another facilitates forgiveness (John 5:16)
6. You can exercise it if you pray for it since all things are possible through Christ (Phil 4:13)

#### **D. Work and Social responsibility**

Working for a living is a must for every able person or Christian

1. Work with thy own hands (1 Thess 4; 17). You need a living income to:
  - Care for your needs and care for family (2 Thess 3:11)
  - To support the poor and the weak (Jas 1:27)
  - To support the Church in tithes and offering (Mal 3:8-10)
  - To pay your taxes for community development (Matt 22:17-21)
  - To save for bad times. (Prov 6:6)
2. Remember the laziness is sin (Prov 21:25; 26:14; 26:13; 18:9)
3. Being a burden to other when is nit incapacitated is sin (2 Thess 3:11)

#### **E. Managing Your Finances**

Remember that no level of income is enough if it is not well managed

1. Be content with simple living (Phil 4:12)
2. Have a budget for wise spending. Cost ever thing before acting (Luke 14:28)
3. Avoid unnecessary borrowing leading to debt (Rom 13:8; Prov 22:7)
4. It is offensive to God to refuse your debt or vow (Ps 37:21; Eccl 5:4)
5. Insure expensive items and have a will if applicable for harmony after your death

## **F. Claiming authority over evil spirits**

God defeated Satan and his host in Heaven and cast him out (Rev 12:7-9)

Satan seeks to destroy us by tempting us to sin (Matt 26:41)

Prepare for warfare against the devil by putting on the whole armor of God (Eph 6:10-17)

In some cases he possesses and torments people with evil spirits (Matt 9:32-33; 12:22; 17:18; Mark 5:1-20; 7:26-30; Luke 4:33-36; Luke 22:3; Acts 16:16-18).

Christ came to the world to break into or subdue his power on our behalf (Mark 3:27)

Christ gives us authority over evil spirit as we share His gospel (Matt 10:7-8, Mark 16:15, 16)

By the authority God (Christ) we can cast out him out through prayer and fasting (Mark 9:28-29)

Those freed have to walk with Christ and pray to avoid his return for greater harm (Luke 11:24-26)

## LESSON SIX

### Tools for running small groups

*These tools are samples they should be studied and modified by each group if necessary*

#### Figure A. Small Group Covenant (Sample)

**Mission of group:** *We exist as group to develop relationships with one another, grow in our walk with Christ and reach out to save others for the kingdom of Heaven*

**Vision:** *By the year 3 our group might have doubled her membership and birthed a new group.*

**Commitment:** Cognizant of the above objectives, I solemnly pledge to:

- Attend group meeting regularly, giving advance notice of any planned absence.
- Share responsibility of the group and its goals to the best of my ability
- Be an active participant in discussions and other activities at group meetings.
- Respect the right of each person to his or her opinion during discussion.
- Keep confidential any sensitive information discussed at group meetings.
- Submit myself for assessment and also encourage others toward Christian growth.
- Share personal areas of live with other members for support and accountability.
- Work hard and live simply to enable me support evangelism and help the poor
- Hold daily personal devotion including praying for members of the group
- Cooperate with the leaders to ensure smooth running of the group
- To invite non member friends to meetings with the goal of winning the for Christ
- To make evangelism my priority, using any gift the Lord has given me

Signed \_\_\_\_\_

Name: \_\_\_\_\_ Date \_\_\_\_\_

### **Fig B. Small Group Leaders Pledge (Sample)**

Small group leadership is a call to sacred responsibility. Please note that by reading and signing this document you whole heartedly pledge to devote time and heart to be transformed by the power of God, accepting same to help guide others into Christian maturity.

*By the empowering grace of God I pledge to:*

- Aspire for righteousness in my life looking unto Jesus Christ as my model.
- Set aside time for daily devotion with the Lord as my number one duty
- Will cooperate with the pastor and the church leadership in guiding the group
- Accept the core beliefs and values of the Adventist Church
- Regularly attend leaders training organized by the Church to develop the requisite skill to lead and shepherd my group
- Seek to develop the right communication skills to elicit participation from all members of the group.
- Be a good financial steward of my earnings, working hard yet living simply to be able to help the poor and support church finances.
- Encourage group members to develop closer walk with Jesus, discovering their talents and sharing their faith
- Encourage members to attend group meetings as well as church worship regularly and be willing to serve therein.
- Solemnly accept to serve as leader of a small group under the auspices of the Church

Full Name: \_\_\_\_\_

Signature: \_\_\_\_\_ Date \_\_\_\_\_

Figure C. Sample Topics for small Group Ministry

	Topics for leadership Course	Topics for Maturing Group Members	Topics for Outreach Training
1	Heart Preparation	Love	God's Love
2	Communication Skills	Unity	Salvation
3	Leading Group Meetings	Spiritual Disciplines	Gospel Presentation
4	Reaching Out	Prayer and Fasting	Grace and Law
5	Multiplying Leaders	Evangelistic Methods	Baptism
6	Facilitating Study	How to Study the Bible	Joining the Church
7	Shepherding Members	Fruits of the Spirit	Walking with Christ
8	How to Handle Children	Giving Bible Studies	Stewardship
9	Mutual Accountability	Christian Service	Healthful Living
10	Evaluating your group	The kingdom of heaven	Second Coming
11	Planning and Execution	Power over Evil Spirits	Judgement

**Fig D. Small Group Leaders Certificate (Sample)**

SMALL GROUP LEADERSHIP TRAINING CERTIFICATE  
XYZ SDA Church in East Ghana  
Conference of SDA

*Awarded to:*

Name: \_\_\_\_\_

*for successfully completing the Small Group Leadership course organized from* \_\_\_\_\_  
*to* \_\_\_\_\_

*Signed:* \_\_\_\_\_

*Name:* \_\_\_\_\_

*Small Group Coach*



**Figure E. Weekly Meeting Program (Sample)**

**Pastor/ Elder/Coach** \_\_\_\_\_

**Group leader:** \_\_\_\_\_

<b>Activity</b>	<b>Time allotted</b>
1. Welcome	(2minutes)
2. Song service	(5 minutes)
3. Opening prayer	(2 minutes)
4. Individual outreach reports	(15 minutes)
5. Word Time	(30 minutes)
6. Season of prayer	(6 minutes)

**Figure F. Small Group Officers (Sample)**

**Small Group name:** \_\_\_\_\_

**Group Leader:** \_\_\_\_\_

**Assistant Leader** \_\_\_\_\_

**Secretary-Treasurer:** \_\_\_\_\_

**Outreach Leader:** \_\_\_\_\_

**Youth/Children-Leader:** \_\_\_\_\_

**Socials Leader:** \_\_\_\_\_

**Prayer Leader:** \_\_\_\_\_

**Figure G. Core Group Members Data (Sample)**

Name of leader: \_\_\_\_\_

Name of associate: \_\_\_\_\_

Name of small group: \_\_\_\_\_

Name	Address	Phone	E-mail

Figure H. Small Group Outreach Record (sample)

Pastor/Elder/Counsellor: \_\_\_\_\_

Group Name: \_\_\_\_\_

Group Leader: \_\_\_\_\_

Profile of Prospects	Activity	J	F	M	A	M	J	J	A	S	O	N	D
(1) Name: Tel: Address: Contact person: Other Comments:	Bible Studies												
	Contacts/Visits												
	Mtg. attended												
	Other												
(2) Name: Tel: Address: Contact person: Other Comments:	Bible Studies												
	Contacts/Visits												
	Mtg. attended												
	Other												
(3) Name: Tel: Address: Contact person: Other Comments:	Bible Studies												
	Contacts/Visits												
	Mtg. attended												
	Other												

Figure I. Small Group Attendance Register (Sample)

Core Group		Weeks in a Quarter													Days
Members		1	2	3	4	5	6	7	8	9	10	11	12	13	Present
1	Yaw Mensah	X	X	X	X	X	X	X	X		X	X	X	X	12/13
2	Ama Serwah	X		X			X			X	X			X	7/13
3															
4															
5															
6															
7															
8															
9															
10															
11															
12															
13															
14															
15															

## My Prayer List

[illegible]

Daily Devotional Diary-Sample

Sunday: Date \_\_\_\_\_ Time \_\_\_\_\_

Text/Verse for meditation: \_\_\_\_\_

Summary of Message \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

How does this apply to my life? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Monday: Date \_\_\_\_\_ Time \_\_\_\_\_

Text/Verse for meditation: \_\_\_\_\_

Summary of Message \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

How does this apply to my life? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

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## VITA

### Parentage

I was born on 25 July 1955 to John Adu Nyarko and Mary Gyamfiwa

### Family

Spouse: Lydia

Children: Adwoa-female (31), Kwadwo-male (28), Abena-female (26), Yaa-female (21)

### Education

Wesley College: Teachers Cert A., 1974-1976

University of Ghana: Bsc. Administration, 1979-1982

Andrews University: MA Pastoral Ministry (Nigeria Campus), 1988-1992

MDiv Equivalency, 2004-2005

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### Work Experience before Denominational Employment

- 1 Teacher: SDA Middle School (1976-1979)
- 2 Accounts Officer: Mim Timber Company (1982-1983)
- 3 Tutor: Dormaa Secondary School (1983-1985)

### Denominational Work

1. Treasury Intern: West African Union Mission (July-Nov. 1985)
2. Accountant: Massanga SDA Hospital, Sierra-Leone (1985-1986)
3. Secretary/Treasurer/Church pastor: Mid-West Ghana Mission (1986-1991)
4. Secretary: Central Ghana Conference, Kumasi (1991-1996)
5. Field Director: South West Mission Station (1996-1997)
6. General Manager: Adventist Publishing House in West Africa (1997-2001)
7. President: South-West Ghana Conference (2001-2004)
8. Church Pastor: Norwood, Ghanaian, and Mount Zion, churches of the Quebec Conference (current)

### Church Ministry Involvement Before Denominational Call

I served as personal ministries leader, Sabbath school teacher and a chorister. At the University of Ghana, I was elected the first President of the Ghana National Association of Adventist students (GNAAS). The GNAAS has an aim to establish Adventist fellowships on all secular secondary and tertiary campuses in Ghana.

### Gifts for Ministry

My main gifts are administration, evangelism, and teaching.

**Future Plans:** To join the Ghanaian workforce hopefully by 2013

